

# The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries

RAYMOND P. JENNINGS, *Editor*

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## Reporting on Industrial Evangelism

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## The Editor's Exegesis

This Editor returns to the helm of the good ship **JCQ** after an absence of two years on extended furlough. It is with some hesitation that he resumes the editorship, being well aware of the time and effort that is required in producing a first-rate journal, but it is also with a sense of eagerness and of dedication for he thoroughly enjoyed his previous tenure as Editor and is convinced of the significance of **JCQ** to the Christian enterprise in Japan. After several committees and groups of interested individuals have discussed the future of the **Quarterly** a new "start" has been anticipated. You will want to read about this in the article appearing on page 69 of this issue.

Arch B. Taylor, Jr., ended his term of service as Editor with the publication of the last issue. He has guided the **Quarterly** through some rough water and deserves both praise and appreciation for his "labor of love." Only one who has attempted to edit such a publication can comprehend the depth of meaning in those words—"a labor of love." Hours of reading and sifting manuscripts; hours of thought and editing, hours of proof reading and more proof reading. Then complaints and criticism! To Arch Taylor the profound appreciation of the readers of **JCQ**!

The bulk of the material for this issue—that related to Industrial Evangelism—was gathered by Henry D. Jones (see "An Open Letter" page 14) who in a sense is Industrial Evangelism, personified. This issue is a sequel to the January 1956 issue also assembled by Mr. Jones. That issue was so well received that many felt a second issue was in order and he volunteered to



prepare it. This is the result.

It will be noted by the thoughtful reader that the numerous articles do not present a unity of position or thinking. There is, however, a very obvious unity in the desire to evangelize the Japanese laborer and in the effort to develop a meaningful and effective approach to the task. This is perhaps as it should be.

This issue does not pretend to be exhaustive nor even balanced. It is a collection of "samples"-samples of the problems involved and of the solutions that have been attempted. The reader who pursues this issue from article to article will be rewarded with a deeper "grasp" of what is involved in Industrial Evangelism in Japan. Such a grasp is the starting point of a genuine appreciation of, and a more effective ministry in, this long neglected field.

The three brief editorials introduce some of the basic problems-and point up the challenge. "An Open Letter to Henry D. Jones" traces the development of Industrial Evangelism in Japan since the war - and pays tribute to the man who more than any other individual set it on its way. Rev. Mr. Mitsui's article outlines the program of the United Church in the Osaka area. The following articles by Matsumoto, Ito, an anonymous writer, and Miss Petersen, give concrete examples of what is being undertaken. The Fox brothers' report on Ibaraki reveals a very different but equally effective approach. Other articles fill out the picture-including Mr. Sakae's report on the Roman Catholic ministry.

The article on Rinzo Shiina, the first of several similar treatments of Japanese Christian writers and thinkers, is particularly suited to this issue since Shiina, a railroad worker, has struggled with most of



the forces and philosophies that would lay hold of Japan's millions - nihilism, Communism, Christianity.

Of particular note and significance, we feel, is the relative large number of Japanese contributors represented. This should indicate to any who might feel that Industrial Evangelism is missionary-centered that the Japanese churches themselves have this matter on their hearts. Good reading! R.P.J.

## WHITHER TO RETURN?

### A New Year's Meditation

One short week brings us from the glad newness of Christmas, through the solemn contemplation of the old year's decay, back again full circle to the freshness of another opportunity to start all over. Now many of the vicissitudes that beset us may be of our own making, but this choppy sea of time is not so, for the seasons are the work of Him whom we call the Eternal, and it is He who has thrust Himself into our history in the person of His Son. Therefore we may be sure that the waves are not for our consternation but for our instruction, to guide our thoughts again to Him with whom there is no variableness, neither shadow of turning, who has, indeed, been our dwelling place in all generations.

There is no need to call by name those particular disturbances by reason of which the coming of 1958 finds us uneasy about the progress of human affairs. Rather let us simply, and with such eagerness as becomes those who live by faith and not by sight, turn to the Lord our God: "O Lord our God, under the shadow of Thy wings let us hope; protect us, and carry us. Thou wilt carry us both when little, and even to hoar hairs wilt Thou carry us; for our firmness, when it is Thou, then is it firmness; but when our own, it is infirmity. Our good ever lives with Thee; from which when we turn away we turn aside. Let us now, O Lord, return, return, that we may not be overturned, because with Thee our good lives without any decay, which good art Thou; nor need we fear, lest there be no place whither to return, because we fell from it: for through our absence, our mansion fell not—Thy eternity." (Augustine, *Confessions*, Bk. IV)

W.P.B.



## Editorials

### The Continuing Encounter

Japan has been both Westernized and industrialized—within certain limits. Within the last ninety years Japan has deliberately and effectively imported—and then adapted—much of the best that Europe and America have developed over a much longer period of time. Business, industry, education, government—all have consciously imitated foreign models. But the importation and imitation has never been complete. Always it has stopped short when it came into conflict, or just short of conflict, with certain deeply embedded patterns of Japanese life. An unyielding pattern of social behavior and relationships, buttressed by centuries of tradition, constituted the framework *within* which changes were accomplished; the patterns themselves changed very little.

Thus, today Japan finds itself in the *jinko eisei jidai*—the age of satellites—with a set of feudalistic human relationships, even a language, that not only perverts the imported Western features of culture but actually hinders any progress in new and creative areas of culture. The careful reader will see evidences of this on almost every page of this issue of *JCQ* concerned with Industrial Evangelism. Terms like responsibility and obligation, freedom and authority, democracy and feudalism, which appear (explicitly and implicitly) again and again, are only symptoms of the problem. Christianity, political democracy, industrialization—these were imposed on Japan, or perhaps more accurately, super-imposed. These external features are now engaged in the process of working themselves into the warp and woof of daily life. The issues involved are not simple. Even the statement of the problem here is an oversimplification. Nor is the solution simple. So far the most hopeful indication of an emerging solution is the consciousness of the problem; an awakening to the realization that much that has transpired has only been superficial.

This poses some crucial questions: What is the Christian message to industrialized, feudalistic Japan? What is the witness of the Church in a society struggling between an old hierarchy and a new nihilism? Will Christianity transform this paradoxical culture—a culture into which it has helped to introduce the “disruptive” elements? OR will Christianity simply strengthen the old



*status quo*, and lose its own vitality in the process? Here are three brief treatments of some of the issues involved.

At first reading these three treatments may seem unrelated—but they *are* related—*vitally* related. Only as Christianity comes to grips with the challenges of Japanese culture, especially the patterns of human relationships, can Industrial Evangelism become a reality—and only as it accomplishes its mission within Japanese society can it qualify itself to accept the challenge that is before it in Asia.

## I

### The Human Relationships of Japanese Society and Christianity

TOSHIRO KITAMI

Since the Second World War Japan has progressed and changed to a democratic society, but in many aspects she has not left the old ways. Old thought patterns and feudalistic human relationships still survive and exert a strong influence. Alongside modern mass production and highly capitalized industry there are many small shops and home manufacturers organized on the old system. In the political world even the most progressive parties function under “boss” control. We participate enthusiastically in modern arts but still shed tears on hearing the *Naniwabushi* (musical recital of feudalistic moral tales). There is a gap between our intellectual understanding and our emotional reactions.

The explanation for this cultural situation is complex involving the peculiar natural, social and economic conditions of Japan, but the fundamental reason for the emotional lag is, of course, the fact that the democratic revolution in Japan occurred by order from above and very suddenly. The West had the Renaissance, the Glorious Revolution, the Reformation, the French Revolution. Japan has had only the *Meiji Ishin* and the Post World War II American Occupation. For this reason it is to be expected that the ways of men in Japan were only superficially affected and that old customs and habits have a tendency to reassert themselves in the new system. Nevertheless the foundations of the old ways and systems have been undermined and a real social revolution is well in the process.

Christianity is a fundamental and vital positive force in this process. But



at the same time Christianity itself is in serious danger from this process. It is in danger of being understood and interpreted under the influence of the old ways of understanding and the old human relationships in such a way that it is no longer the God of Jesus Christ which it reveals and the Salvation from the Cross which it offers. *Japanese Christianity is in danger of becoming Japanese to the point that it loses its uniqueness and its new life giving quality. If this happens the Christian Church in Japan will become a retarding force in Japan's social revolution.*

To appreciate this danger we must understand the human relationships of Japanese feudalism for it is these which, if Christianity does not transform them, will transform Christianity. Before 1945 the fundamental determining factor of Japanese nationalism was the *Tenno* (Emperor) System. The *Tenno* was the apex of the social pyramid. A person's value in society was determined by his distance from the *Tenno*, his position in the social hierarchy. Success in life meant progress in overcoming distance between oneself and the *Tenno*. Official and private life were distinctly separated. Official life was conceived as service at some point in the hierarchy to the *Tenno* and private life was not to be allowed to interfere with its duties; private life was again a certain position in the family hierarchy with concomittant privileges and obligations which strictly limited any individualistic self-assertion. Conducting one's life according to the rights and obligations of the *Oyabun-Kobun* relation (protection and supervision from the upper in exchange for obedience and loyalty from the subordinate) and thereby maintaining one's *Mentsu* (face) was justice and righteousness in the Japanese society. I refer to this kind of organization as a "vertical structure" and conceive the fundamental problem of modern Japanese constitutional society as the problem of the persistence of the vertical structure as the determinant of the human relationships of officially democratic Japan.

The crux of the problem is always at the point of the existence and reality of the individual personality. In the vertical structure there is no clear separation between "I" and "You". "Above" has the power to decide the life of the subordinates; the subordinates feel no personal responsibility for acts performed in line of duty. Where we can find no responsibility we can find no individuality; where there is no individuality there is no sense of responsibility. Individuals functioning within the vertical structure are buried in the social pyramid.

During the Second World War neither the soldiers nor the Japanese civilians felt that they had played any role in bringing on the war and when Japan failed they had no feeling of responsibility for what had happened. I was in the army



and I could not feel any responsibility myself.

The persistence of the weakness of the concept and feeling for true individuality, personality and responsibility is behind Japan's slow development into a democratic society. Confucianism being primarily moralistic and Buddhism with its abstract self-centered spirituality have no power to awaken the consciousness of the uniqueness of the individual personality in relation to other unique individual personalities. Christianity alone, offering the knowledge and experience of the love of God, has the power of awakening a person to a new degree of life consciousness which brings with it the sharpened sense of sin and responsibility together with the release from guilt under forgiveness.

*The Japanese, however, in accepting Christianity is subject to the tendency of interpreting his relation to God and the Christ according to the only kind of human relations he has ever known.* In his mind and heart the relation to God replaces the relation to the *Tenno*. When he says "in front of God" or "in front of Jesus" he is apt to feel that he is constantly watched. He feels like a subordinate does with the boss around. He is afraid that he will be punished by heaven if he is not properly obedient and loyal. If a deep spiritual experience of Redemption does not overcome the old ways of thinking and feeling he does not learn to act from joy. He does not learn to love because he is loved; he does not learn to forgive because he was forgiven; he does not learn to give because he has received. To the degree that his decisions are determined by compulsion and fear, be it of the *Tenno* and his hierarchy or of God, he does not know freedom. And where there is no freedom there is no individual personality.

Furthermore, *the Japanese in accepting Christianity tends to persist in the division of his life into official and private.* He behaves in one way as a member of the Church, in another way on his job, and in still another way at home. Unless his whole family is Christian his religious life is separate even from his home life. It is reserved for his privacy. To hold on to his faith he must keep it to himself. Having acquaintances in the various categories his life is painfully complicated by relations with people on different principles. This lack of consistency and unity of spirit means that it is difficult for him to develop a definite identity, character and personality.

Just as the Japanese measured his status and his worth by his distance from the *Tenno* and struggled for success by trying to overcome this distance the new Japanese Christian has a tendency to do the same in relation to God. In his personal religious devotions and his charitable works he hopes for special



recognition for himself. He is glad for a list of commandments whereby he can measure himself and feel for security in the degree of righteousness he has achieved. In this again he does not come to know himself in the depths of his personality to which God speaks.

*The love of God on the Cross defeats all worldly authority and at the same time changes the relationships of men one to another.* We hope for this in Japan. At the same time we must not hesitate to confront Japanese Christians with the words of Jesus written in Mark's Gospel:

*"Jesus said, 'Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.'" (Mark 10:29-30)*

## II

### Christianity in Dialogue with Culture

HOWARD JOHNSON

In the influence of Japanese culture on the expression of Japanese Christianity we see the result of an encounter between the Christian experience of redemption and the latent theology of the Japanese culture. If the influence is not recognized Japanese Christianity like Western Christianity is in danger of secularism, but the secularism is one peculiar to Japan and may even be appreciated as a higher degree of piety.

However, students of Christian history will recognize that what has been happening in Japan is not unique but a phenomenon that can be observed in any mission field today and traced back through every stage of Church history to the very earliest Church. Understanding this situation, especially as it was manifested in the earliest days of Christianity can help us to live more understandingly and to participate creatively in the dialogue which is now taking place in Japan.

*The Christian Church was born in an environment that was at least as complex as that of modern Japan.* Christianity was formed in an encounter with Judaism and the Hellenistic and Roman cultures of the Mediterranean world. The emerging Church shaped its thought in dialogues with its parent religion



and with the pagan religions as it moved into its larger encounter with the world.

Judaism itself had undergone a great transformation from the Old Testament picture as a result of four centuries of dialogue with foreign ideas: first Persian from the time of the Exile, then Greek from the time of Alexander and finally Roman. The extent of this influence is seen in extreme in Philo, but we should not suppose that Palestinian Judaism was not also profoundly affected. The *Pseudepigrapha* and the *Qumran* documents show clearly that this was true. Furthermore, the Hellenistic culture was a seething ferment of ideas inherited from both the ancient paganism and classic philosophy of Greece together with exotic religious doctrines from Asia and Africa. This of course is known by scholars and seminarians. Nevertheless, because the Bible almost exclusively is used as our authoritative source book for the background of Christianity this knowledge is often real only to specialists even among scholars.

*In its wrestling with the existential issues of the surrounding cultures Christianity was often in danger of losing its soul.* This too is only incidentally revealed in the Bible and has been the concern primarily of the specialists in New Testament, Church History and Theology. Nevertheless, this experience of the Church is very instructive for the understanding of the present Japanese situation and should be recalled.

One of the earliest and most significant conflicts took place between Jesus and his own followers over the understanding of the nature of His mission. Every Gospel writer makes the point that Jesus rejected from the beginning the role of a political redeemer. Many incidents centering on this misunderstanding of Jesus' mission by the followers of John, the Pharisees and even His own disciples have been preserved for us. For one disciple the moment of His arrest was the moment to strike with the sword for the deliverance of Israel. So strong was the national character of Israel's hope that it was hardly possible even for his closest disciples to understand otherwise.

A second significant discussion centered around the theological interpretation of the nature of Jesus Himself. It was soon recognized that the category of prophet was inadequate even though this is the way the earliest material in Luke pictures Him. Mark's picture of Jesus as a man, called and filled with Divine power attested by His miracles was also inadequate. The Messiah was a particular man: a man of the house and lineage of David, born in David's city, as specifically stated by Luke. But this also was not enough. He who is the Saviour of men is more than a man; He is of God. And so Matthew testi-



fies that He was born of God by the power of the Holy Spirit. But this concept was still too limited in view of the universality of the salvation proclaimed by the Church. In the end, John bypasses all these categories and states that the *Logos*, the Word which is also God, became flesh. In other words the transcendent God becomes incarnate in Jesus. Only through the concept of the universal *Logos* could the particularity of the Jewish origin of Christianity be overcome. Only so could Christianity offer a salvation which did not depend on the fate of Israel. There is no evidence that this theological dialogue is directly related to the problem encountered by Paul regarding circumcision of Gentile Christians, but the fate of Christianity as a sect of Judaism or as an independent religion was at stake in both issues. It is important to note that in this case Christianity adopted the distinctively Hellenistic category of the *Logos*.

This development was not without risk. A Saviour who is God Incarnate is a concept very closely paralleling the "Saviours" of the Greek mystery religions. Consequently there were those among the Christians who thought that the human side of Jesus' life was only illusory; that only the form of the Christ was hung on the cross. Thus Docetism was simply the interpretation of the Christian experience of redemption in terms of religious categories already familiar to Hellenistic Christians. Jesus was simply a new "Saviour-God" to them. In the letters to the Colossians and Ephesians we can see overtones of conflict on these issues which were not settled for nearly a hundred years. In this case the Church came to see the inadequacy of such an understanding and rejected it completely. If it had not done so it would have lost the humanity of Jesus and its power to redeem. This is a real danger which we obscure when we scathingly label such people as heretics. They were sincere Christians who had felt the redeeming power of Christ, but had not fully comprehended the radically different nature of that redemption compared with the redemption their own religions had led them to hope for.

It is at this point that our discussion becomes relevant to the Japanese situation. As Kitami *Sensei* writes in the foregoing article, there is a tendency for Japanese to interpret the Christian Gospel and their own experience of redemption in terms of the only human relations, hopes and fears that they have known. *That the Church in Japan has been largely unconscious of its dialogue with the latent theology of the Japanese culture lies in the fact that this theology is expressed in the very words by which the Christian Gospel is also presented.* The word *Kami* (God) is so amorphous that it can include the Christian God without excluding all the old concepts. Most missionaries have experienced



difficulties in teaching monotheism. But the problem is much deeper than this. The term for Heavenly Father, *Ten no Otosama*, contains all the implications of the *Tenno* system and its *Oyabun-Kobun* (parent-child, superior-inferior) relationships which are at the heart of the Japanese culture. The words for Lord (*Shu*), Teacher (*Sensei*), disciple (*Deshi*) all carry a heavy burden of these relationships in their Japanese connotations. When a Japanese reads the Japanese Bible there is almost nothing to raise the issue that the vertical human relationships between man, Christ and God are not those relationships he has always known.

True, the dimension of love is introduced. But even in the Japanese culture love is not absent from filial relationships nor from the relation between the people and the Emperor. Even the cross is not a scandal to those who have been taught that their highest service is to die for their Lord. In fact this concept of dying for one's Lord is one of the accepted traditional Christian concepts, but in Christianity this act was always a measure of faith and commitment and not a matter of obligation.

The love that is revealed on the Cross is a radically different thing. It does not simply free us to accept our status and obligations with a glad heart. It frees us completely from both status and obligation in any human sense. It is a love which invites but does not compel our response in kind and by making man free makes him truly responsible. In his freedom to respond or not to respond man is in the possession of his own destiny. This is both wonderful and terrifying. *For the Japanese, experience of this love must mean that even when he participates in the system of human relationships of the secular culture this system can never obscure his awareness of his own freedom.*

When one knows the love of God one is free from the fear that God is watching and threatening to punish and from the need of a code to insure that one's conduct is pleasing to God. Where the love of God is not known Christianity always degenerates into legalism and falls back on concepts of obligation and fear as its motivating power. (See Mr. Kitami's article).

The experience of real love in the encounter with Christ is a life transforming event. Nothing is more clearly revealed in the New Testament than this whether we think of the disciples or of the Christians of the Early Church, and where life is so radically transformed culture also is inevitably brought under judgment.

In so far as the present Japanese Social System is not brought under judgment but is sanctified by its accommodation with Christianity, that is, in so far as only the inclusion of a greater degree of kindness and consideration among



men on the bottom and mitigation of arbitrariness and power is achieved in the upper levels in the name of Christian love, the Church becomes the bulwark of an essentially non-Christian *status quo*.

When this happens the Church becomes an enemy both of itself and of the emerging new Japan and must undergo a new Reformation in order to regain its new power and meaning. One thing is certain: if the traditional Japanese system of human relations is not transformed by Christian insights it will inevitably be transformed by the emerging sense of equality of mankind which the world has inherited both from the Christian tradition and Renaissance humanism.

### III

## The Challenge Facing the Christian Church in Japan

HENRY D. JONES

The least evangelized group of people in the world today are the industrial workers, whether in Europe, America or Asia.

Yet this group, organized most powerfully both politically and economically have changed the orientation not only of nations but of the whole world's political line-up within the last thirty-five years.

When the industrial revolution came to the west, notably the European countries, the Church failed to perceive its meaning in the life of people. And for two hundred years the gap between the Church and the growing numbers of industrial workers has grown. It has grown so that in our generation some so-called Christian countries can count only five per cent of their people as active Christians.

Thankfully the churches of the West, Germany, Switzerland, France, Holland, United States and others are diligently and in humility working to correct the failure of the past centuries.

But today ASIA is rapidly industrializing. The Christian Churches of Asia are determined not to follow the mistake of the older churches. They are looking toward the training of their younger and older leaders to meet the challenge.

The theme of the Asian Conference on Industrial Evangelism this year is "The primary impetus for rapid social change in Asia today is that of urbanization and industrialization. Our Christian responsibility therefore, is to understand these facts, their consequences and how Christians should meet them."



As if to underline this theme comes the announcement that of the world's largest cities two are in Asia ; first, TOKYO ; second, London ; third, New York ; fourth, CALCUTTA. For too long church strategy has been projected on the concept that "Asia is rural". Over one-third of the urban population of all the world is in Asia. North America can claim only one-seventh. North of the Rio Grande there are 116 cities of over 100,000 population. In Asia, by the same count, there are 289 big cities. To quote the UNESCO Seminar on Urbanization "The greater urbanization of the western world is a temporary phenomena." The pressure of population plus the drawing power of the newly industrializing cities of Asia presages the tremendous growth of the urban areas of this continent.

The Church in Japan has a unique responsibility to all the Christian community of Asia. *Japan is the most industrialized nation in Asia, also the most urbanized. Her Church has had more experience in bringing the Christian message to the industrial workers than any other in Asia. Therefore, Japan's Christian community is in the position of being better able to share in this task than any other church in the whole world.* May God's blessing enable her to meet the challenge.

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*As the articles in this issue of JCQ indicate, Industrial Evangelism has come to Japan! The story of its coming is largely the story of one man's influence and his tireless efforts. This issue would be incomplete without some word of appreciation to him. These words from one who has been working with him echo the sentiments of many.....*

## An Open Letter

Kobe, January 1, 1958

Rev. H. D. Jones  
Industrial Evangelism  
Somewhere in Asia

Dear Henry:

The Editor has asked me to write you a farewell letter since you will have left Japan on January 21. I gladly comply with this as your stay here has been closely interwoven with the life and work of many of us.

Before you came four years ago, many of us were scattered about the country in industrial evangelism. We had good intentions but did not know exactly how to go about the job. Our Japanese colleagues in the Kyodan were organized already in the Committee for Occupational Evangelism. In other groups - especially among the Episcopalians - one found a keen interest on the part of some missionaries and local ministers, but most of them stood alone without guidance.

Then you arrived, first as a guest, and visited most of us. While you were with each of us we did not feel that much was happening, but after you had moved on to the next person we realized that we had gained a clearer view of the task; we had received some training. We had already made a few contacts which we had not realized before. Wherever you had stayed for a few



days we, whom you left behind, found ourselves already at work. We had entertained an angel unaware, a man with knowledge and love, and above all, unimposing tact. The Japanese Church realized that you could help us. You were invited to become one of us and to stay with us in Japan. For our sake you were separated from your family for months.

Then the Japanese mail service got a new boost. A flood of papers, magazines, pamphlets, booklets, and books in English and Japanese - all pertaining to industrial evangelism in Japan and in the world - were delivered at our doors at regular and irregular intervals. The rubber stamp of your Japanese address became a well known feature on our desks. When we wrote to you about a perplexing problem a few lines from you would come and help solve it. Your home became a center from which we became acquainted with the Labor Movement in Japan and around the world. We learned that there is a democratic "International Confederation of Free Trade Unions" and a Moscow inspired "World Federation of Trade Unions" and that Japanese organized Labor is influenced by both of them. We know how that a tug-of-war is being fought within the great Japanese labor council **Sohyo**, one faction fighting politically for revolutionary purposes, the other for wholesome Labor Union aims, and that the smaller labor congress **Zenro**, resting on a sound philosophy of Labor, wants to build up a democratic Labor Movement. You provided us with literature on Christian social ethics and made us think about such problems as the Christian way to use capital, or to be a business manager, or to conduct a strike.

You assisted in organizing Christian Labor Schools



of a high level. Christian caravans were sent to the textile workers. Industrial choirs were provided with Christian leaders. Theological students were given a year of internship in industry. Christians who are outstanding political leaders spoke at a nation-wide campaign in 38 Churches and told the public why they are Christians. National and regional conferences were organized. You introduced us to Christian and non-Christian employers with a larger vision. You invited us to monthly seminars in your home and in Tokyo where we were made acquainted with the theoretical and actual problems of the industrial world. You always stressed the point that we must be concerned about men and try to help them become acquainted with the Master. With all your "social" activity you never ceased to promote personal evangelism. You have faithfully attended committee meetings and have tried to achieve a creative use of the funds available. But your true genius was at work when you visited key persons in Labor Unions and in the offices of the International Labor Organization of the UNO; when you went to see the men of the Labor Arbitration Boards, or employers, or ministers. When Labor or other groups were sent to America or Europe you went to the embassies and to the Ministry of Labor; you got the necessary data about the people and their schedule and made contacts for them abroad in Christian homes. You advised many missionaries on furlough about where they could get additional training in industrial evangelism, but you were disappointed when some wanted to stay for years in order to obtain a degree. You invited to Japan authorities like Marshal L. Scott who widened our horizon and understanding of the Gospel and the world. You reminded us often that the field of



industrial evangelism is an untrodden path; that we are all experimenting; that you yourself have no ready-made answer, in spite of your experience of a few decades.

You never seemed disappointed when you met with little response. You saw the weakness of men and of organizations, but you did not stop there. You always had a vision of the positive possibilities. In this way you encouraged us, Japanese and foreigners alike. You have discovered new men and put them to work. You have saved a few of us missionaries who were blinded by self-centeredness. Many owe much to you in the story of their personal lives.

1957 was the year when these efforts yielded such results that many Christian observers in Japan had to recognize them, not only within the Kyodan but also in Labor Movements around the world. From January, 1958, a Christian Labor monthly- **Hataraki Bito** -will be published in which the Christian truth is presented to the world of Labor and Industry. We also are contemplating the founding of a Christian Retreat Center for social studies where Christians and non-Christians, ministers and laymen of all occupations can receive the intellectual and spiritual training which is necessary if one wants to relate one's faith to the problems of our industrial age.

During these years of unceasing work and travel your body and mind has been sustained by your wife, Maurine, who has been doing much of the English secretarial work. She has faithfully shouldered much of your burden. Our thanks go to her, too.

When you sail you leave the work to us "who know the language a little better or who have more direct local contacts", as you used to say. You want us not



only to present the Christian message to the workers but to bring them actually into the Church. Having been the disciples of a blessed tool of the Lord, we shall do our best with courage and humility.

You, with Mrs. Jones, are going to the Philippines where you will meet your daughter, Sandre, who is studying medicine there. After a visit to India you will return to Manila for the Asian conference on Industrial Evangelism from June 2 to 15, for which you are responsible. After that you will be free to meet your son, David, in the States and to have a reunion of your whole family in Chicago. We hope especially that your elderly mother will be granted enough strength to see you again. You will take up studies for a year at the University of Chicago in order to be better prepared for the next stage of your life's journey: Industrial Evangelism in East and Southeast Asia. That will bring you back to this side of the Pacific. It is this fact which is making us let you go not only with gratitude and sadness but with much hope that we shall have you again in the work here. As you need a fixed refuge in one country, even if your work will belong to an area larger than Japan, the moderate climate of Japan makes us hope that you will consider making this your permanent home in the fall of 1959.

May the Lord be with you,

Yours sincerely,

Theoder Jaeckel, Cooperating Missionary,  
Committee on Occupational Evangelism

*Some ministers are great preachers, others outstanding literary men, others strong organizers and pastors but the men whose influence goes down through the generations are those who can inspire young men to see visions and to follow the Lord's leading into new and courageous paths. Those who know the life-long ministry of the author of this paper know his influence and inspiration. At present he is pastor of Naniwa Church, Osaka.*

## New Occasions Teach New Duties

HISASHI MITSUI

It was about four years ago that a small group met to study Labor Evangelism at Naniwa Church, Osaka. The group included pastors and missionaries. They read and discussed books in the field. Sometimes they invited in Labor Union leaders, managers of firms as well as political leaders in order to learn from them some of the facts about the life of industry and politics.

One day our guest was a young Christian who was an active Labor Union man, in fact, he had recently been elected vice-chairman of the Osaka City Government Employee's Union. He told of his Christian experience since he had joined the union. He had been a Sunday School teacher, a regular attendant at the weekly prayer meeting and chairman of the young people's group in his church. In fact, he was one of the most earnest members of the church. But since he had been elected to the Committee of the union, he had much work to do for the union, in addition to his daily job. He is an able man and having been trained in the church he found that much of his church training was useful in giving of his ability in the union. The Labor Union sent him several times to represent its interests. At such times he had to take a Saturday night train north and return to Osaka on Monday morning. He just could not attend Sunday Service nor other meetings at the church. He had to drop all of his responsibilities as a church member. Actually he attended church so rarely that he felt like a stranger when he did attend. Losing his eagerness to attend church he began to wonder whether church was a place for men who worked hard on the job and in the labor union.

We in the study group considered this man's situation very seriously because we recognized in it a pattern that had occurred only too frequently. We recognized also that there were quite a number of earnest Christians who help the minister to visit the sick, to lead in group work and so on. They come to church as often as four or five times in a week, after their working day is over. They



are called "the hands of the minister." Some of these laymen come to think that they would like to go on in Christian training. Actually the training program of the church today in Japan is geared entirely for this kind of people. They get their Bible Study and theological training step-by-step. But the church does not train its members such as the above discussed labor union official to extend their faith into their daily work situation and among their fellow-workers. This we must study.

### **Light from the Past**

The study group then went on to study the history of the Christian Church in the commercial and industrial city of Osaka. How did Christianity come to this business city? How did the merchants of Osaka in those early days of the Christian movement here combine their business and their faith? The first missionary of the Church Missionary Society of the Episcopal Church came to this city in 1869. Two years later he founded Kawaguchi Church as the first Protestant Church in Japan. It preceded the Kaigan Church of Yokohama by one year. This early missionary of the Episcopal Church was the much beloved Bishop Williams. Following him came several missionaries of the American Board who founded churches in various cities of the Kansai area.

During this early time missionaries were the only evangelists and they were quite naturally the ministers of these early churches. But in 1876 Paul Sawayama came back from the United States (just a short time after Jyo Niijima returned to Kyoto). Paul Sawayama was to become very famous for he founded a number of churches, namely Naniwa, Tenma, Amagasaki, Koriyama, and Niigata, as well as Baika Gakuen, the first girl's school in Osaka. He was a man who cooperated with the missionaries very closely, but he claimed that church members had the obligation to maintain their own churches. He vigorously taught that every Christian should work hard in his business because God had given him a mission to do through his business. Every Christian whether a shop worker, merchant or business man was to work hard, make a profit and lay aside ten per cent of his income for the church and good works. These appeals were successful in Osaka and the close relation between puritanism and the new capitalism reappeared in this city during that period. Christian merchants opened their shops earlier and closed them later at night. This was considered to be the privilege of Christian merchants. But they closed their shops every Sunday (eighty years ago) and brought the tithe of their income to the church.

There was no girl's school in Osaka at that time. Kobe College had begun a short time before this. Paul Sawayama appealed to the Christians of Osaka to start an educational work for girls. Baika Gakuen was founded by fifty members of two churches. This was a great adventure of faith. Through the years there were many a scarce and difficult time in keeping the school going, but Baika Gakuen will celebrate its eightieth anniversary this year (1958).

At the very beginning of the Christian movement here in Osaka every Christian's faith was related to his daily life. There is written in *The Life of Paul Sawayama* the story of a barber who was a Christian. As soon as he was baptized he gave up drinking and smoking and carried on evangelism in his shop. He placed a Christian magazine on the reading table in the shop and told his customers how he became a Christian. He also asked his customers to come to his family prayer meeting. This family meeting grew and was the beginning of Tenma Church. *Occupational Evangelism began eighty years ago in Osaka.*

### Faith and Work Today

But what about it in this modern day? The church and man's daily life and work have become separated. The earnest Christian is not necessarily a witness to his faith in his working place. The minister has a schedule for the training of his church members to be "hands of the minister", but the Church has no plan for what Christian people could or should do in the secular world. The only exception may be the Bible Class held at the place of work, but this is often merely a poor copy of a church meeting and is unrelated to the problems of the world around it.

In the report "Evanston Speaks" of the World Council of Churches in the section on the "Church and the World" these two emphases are made: 1) The Christian faith must be a vital part of men and women as they are engaged in their daily occupations; 2) Christians who work in the same occupations must discuss together how the faith which they hold can be more meaningful in these occupations.

Labor Unions are a rather new organization of men. Following the urgency of the Evanston findings we must find ways by which the Christian faith can become effective among men and women in the Labor Unions.

Our study group had another experience which made us, as ministers, think again. One of our missionary members dares go where we as Japanese pastors hesitate. Without any introduction he went to the office of the Japan Seamen's



Union, Osaka Branch. After some conversation during which confidence was established the leader of this Osaka Branch told him that their biggest problem as a union was with the seamen's wives. They needed strength and guidance, constructive activity and fellowship during the long weeks when their husbands were away. Would the Church help?

The missionary tried to get the Osaka District of the United Church to help. One minister and his wife volunteered and went to the union. They went twice to meetings with the wives then stopped. Why? Because nobody from the group came to his church. Another attempt to find leaders was made and two ladies from the District Women's Association went to meet with the seamen's wives. But only once and they stopped. The study group tried to find out what the trouble was. Our conclusion was that perhaps each one of us might do the very same thing as these others. Because of the weight of our responsibilities in the local church we just could not continue to do what the union asked of us. Our final conclusion was that we need ministers set apart especially for working with laboring people. We need Labor Ministers.

Now our study group had come to the place where it had to give up just studying, it had to do something to implement our conviction. We must have a positive answer when we get such a request as this labor union man gave us. We must be prepared to act. So we must appeal for ministers who will work among laboring people.

### **The New Organization**

There needed to be a period of discussion and preparation before the new idea was born. First we took the J-3 system into consideration. At the close of the war student missionaries came to Japan and did a great deal of good work. After three years they went back to school again in their home country. Some of them came back again to Japan as regular missionaries. We thought this kind of a system might be a good one for developing Labor Ministers.

Fortunately about this time Masao Takenaka returned from his studies at Yale University to take his position on the teaching staff of Doshisha and joined our little study group. He took as his responsibility to discuss our plan with the Theological Faculty. After considerable discussion the two seminaries of the United Church in the Kansai, Doshisha and Kansai Gakuin, decided to work together on a program of Internship for Occupational Evangelism. It was on a cold day in the new year of 1956 that a heart warming meeting was held at Naniwa Church. Deans and professors of two theological seminaries,

chairmen and committee members (Occupational Evangelism) from three Districts, Kyoto, Hyogo and Osaka, missionaries and ministers organized to support the training of future ministers for labor evangelism were present. We decided to raise the money necessary to support five students a year in this training. In faith we pledged to raise ¥300,000 each year.

Five courageous students joined us the first year, as internes. They were:

Hiroshi Daijo of Kansai Gakuin assigned to work with seamen in Kobe.

Satoshi Hirata of Doshisha assigned to work among heavy industry workers in Osaka.

Tsuneo Ochi of Doshisha assigned to work with office workers using his special skill in music.

Shinichi Yajima of Doshisha assigned to work with the Railway Workers' Evangelical Fellowship.

Aimei Kanai of Doshisha assigned to workers from Kyoto's Nishijin Textile Industry.

Once or twice every month these students met to discuss their experiences and to study the particular working group to which they were assigned. This seminar was under the direction of Takao Fujii, assistant professor of Kansai Gakuin and Masao Takenaka, assistant professor of Doshisha. Just as the J-3 missionaries went back for further study, so according to our plan, after one year of internship the students returned to their full-time study program. New students were to take their places. For our first year adequate support came in; now we are struggling to finance the second year students. They are:

Toshio Takami of Doshisha assigned to Osaka's heavy industry workers.

Sanai Hashimoto of Doshisha with the Railway Workers' Evangelical Fellowship.

Tsuneo Ochi continuing with his group music leading.

Motoda Murayama of Doshisha with Kyoto's textile workers.

Hiroshi Daijo continuing with seamen in the Port of Kobe.

In addition to these we have our first full-time Labor Missionary, Miss Makiko Goto, graduate of Seiwa College of Religious Education.

About this time a new missionary came to Osaka because she had a special calling to use her music skill among industrial workers. She teaches several groups of workers in various factories around this city. Besides this she has started a training session for young Christians to act as singing leaders in their own or other factories. Here is an area where Christians and Labor Unions can work together; we can sing together.



It is important for you to understand that there are two great federations of Labor in Japan. The short name for the largest federation is Sohyo. The larger proportion of its membership comes from government workers and public corporation workers whose special limitations makes their collective action more radical. The other great federation is known as Zenro made up entirely of private industry workers such as the Seamen's Union and Textile Workers' Union and many others. Now Zenro of Osaka has asked us to send leaders for singing groups in factories where they have their unions. Miss Peterson's choir leaders' training group is ready and we were able to start such work in five factories at first. Another request came in, asking for a speaker for a Conference on Journalism. We sent a young Christian who had just returned from the Asian Christian Journalists Conference in Manila. More requests are coming in for Christians to lead groups so that it has been necessary to organize a large leadership training class drawing on people from the YMCA, the YWCA and the Hymnal Committee of Osaka District. Now Zenro's cultural division has set up a half-year course for training some of the workers as leaders and the Church has been asked to help with the training. This, I believe, is the first time in the experience of the Japanese Church that we have been called on to provide such leadership and been able to meet the call.

### **Our Future Plans**

Since our organization began we have walked nearly two years, step by step. Now comes a new and big step. All five of our first year internes have declared it their purpose to devote their lives to the evangelism of the working people of Japan. Three of them will graduate from Theological Seminary this spring (1958), two others next year. What places are open for these young men to give their lives in this kind of work? We must prepare for them.

For Tsuneo Ochi it would be good if he could continue to use his music among business people throughout the week while giving about half time as an assistant pastor, combining the contact with the business world and the church.

What about the other two? Again I must give you a glimpse of the Labor Union situation in Japan. When our Miss Makiko Goto began working with some of the labor union people she learned some of the difficulties within the unions. For instance, that there is a fierce antagonism between the two great federations, so much so that their representatives do not even sit in the same room, or entertain foreign Labor Union visitors at the same reception. One federation would not welcome a Labor Minister who was found to work also

with the other federation. He would be considered as a spy, or at least his sincerity of purpose would be seriously challenged and his own opportunity completely nullified.

So we must be very careful in preparing the future assignment of these young men. Our present conclusion is that we assign one to work with union people related only to Sohyo unions and another to persons related only to Zenro unions.

But does this mean that the Christian message is cut to suit a pattern of thinking. Absolutely not. It means only specialization in order to reach the minds and hearts of people within certain limited circles. Missionaries learn the Japanese language or the Korean language according to the group of people to whom they are going to witness.

To begin with these young men will each need a room among their people, much as the worker-priests in France. The room will be both their living place and their place for worship and consultation. Each will meet separately with his groups throughout the week but we hope that the Sunday service can develop a sense of unity and be called something like "The Church of the Holy Carpenter". It is part of our dream that this church might develop to be such a Christian Labor Center as to give an opportunity for members of both federations to meet together on the common ground of the Christian Church and thereby learn to work together for the good of all Japan's workers.

I cannot end this article without saying that like all such pioneering projects there are many hurdles to jump. One of them is that budget procedures are never ready when the pioneering project has to be started. Therefore may I place the fact before you. One thousand dollars would cover one total year's salary and expense for a new Labor Minister, a new ministry aimed at the workers in the factories of Japan. The prayers as well as the financial support of Christians are necessary.

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*The writer of this article is the energetic and able Chairman of the Occupational Evangelism Committee of the United Church of Christ in Japan, the Pastor of a large, working-people's church in Hamamatsu and a creative and inspiring leader in Christian work. Eager to try new ways to share the Gospel with more people he has frequently had to fight for the right to experiment. The plan on which he reports here was of his own conception and met much opposition, taking a heavy toll on his energies. His humble evaluation is: "I am firmly convinced that now Labor Evangelism begins."*

## A Report: Sharing the Gospel With the Common People

YOSHIMI MATSUMOTO

The United Church of Christ in Japan is looking forward to the centennial year of the coming of Christianity to Japan. In preparation for this year we are having each year a demonstration of evangelism among various groups; youth; women; rural people, etc. This is the third year of this Centennial Special Mission Movement and the emphasis this year is on "the permeation of the People by the Gospel." It is a very ambitious slogan. It points a new direction for the Church in the coming century after reflection on the past hundred years of Christianity in Japan. The fact is that the Protestant Church in Japan has been reaching only the intellectual or middle class but in the new century it is eager to expand its evangelical front to the farmer, the fisherman, the laborer in the large and unionized industries as well as the too often unorganized worker in the small and medium-sized industries.

This objective is good, but it is not easy to realize because of the very character of the local Japanese church. The church being a place where white-collar people are a majority and where the language of intellectuals is used, actually hinders the sharing of the Gospel of Christ with the farmer and fisherman, the poorly educated worker, who is bound by tradition and old customs. It is also a hindrance to the better educated worker in large industry. He is organized in a labor union and he is very often a materialist and thinks in modern socialist terms. The language and thought pattern of these laboring people is so different from that of the middle class that dominates the churches that evangelism is almost impossible. It is for this reason that the Special Evangelism Campaign of the Occupational Evangelism Committee was planned. Our task

was to open the door to this new field. The plan was to select certain churches in every District of the Church where a demonstration could be made of reaching out to the workers of that community. The churches would have to agree to work hard. The Committee agreed to send some outstanding Japanese Christian layman or minister, who really knew the hearts of the workers and could talk to them, as the special speaker. Our first task then as a Committee was to secure the services of these men so that we could promise them to the churches.

The following outstanding Japanese Christians were enlisted:

Mr. Tetsu Katayama, former Prime Minister of Japan, Bible translator, Diet Member;

Mr. Jotaro Kawakami, member of the Socialist Party, member of the Diet;

Mr. Genjiro Sugiyama, Vice-Chairman of the Diet, member of the Socialist Party;

Mr. Tamotsu Hasegawa, Chairman of the Diet Committee on Education;

Mr. Isamu Koyanagi, President of the National Railway Workers Union;

Mr. Seiich Miura, member of a Prefectural Assembly;

Rev. Toyohiko Kagawa, world-famous preacher.

All of these men have a genuine understanding of the working people of Japan and when their names are announced working people are glad to come to hear them.

Thirty-seven churches were selected for these demonstrations, which were actually genuine evangelistic campaigns. They were demonstrations only in the sense that they were showing that the Church in Japan could reach the working people. First each local district was asked to suggest churches where they thought such a demonstration or campaign would be successful. Then the Occupational Evangelism Committee made a final selection after it had been ascertained which churches were ready to put in the effort which it would take in preparation as well as follow-up. Then we promised to send the speaker which the church felt would have most appeal in their community.

To illustrate the work of a local church in this campaign I give you this schedule of the Amagasaki Church, Hyogo District:

Sunday, September 29th. The first preliminary meeting of the church members who took 500 posters and 10,000 leaflets (already prepared) for distribution.

Week of Sept. 29—Oct. 5th. Spreading of posters and leaflets.

Posters: 328 placed in railway stations and factories

70 placed around the homes of laymen

102 placed in other places around the city.



- Leaflets: 1,500 spread among workers in 32 factories
- 2,000 in dormitories, company houses, apartments
- 2,000 in houses around the church
- 4,100 handed out in 10 railway stations
- 200 later to seekers
- 200 to neighbors near laymen's homes.

Sunday, October 6th. Home visitation after Morning Service for leaflet distribution.

Tuesday evening, Oct. 8th. Putting up of posters.

Friday evening, Oct. 11th. Leaflet distribution at 10 railway stations.

Friday, Saturday and Sunday. Loud speaker advertizing on the streets.

Sunday, October 13th. Morning and evening, Mr. Koyanagi's meeting.

Monday, October 14. Signed decision cards into visiting cards.

Tuesday, October 15th. Evangelism Committee of the Church planning for visitation.

Sunday, October 20th. Preliminary meeting for volunteers for visiting homes with tracts for eight successive Sundays.

To aid the local churches in this heavy program of preparation and follow-up members of the Kyodan's Committee on Occupational Evangelism visited every church participating, as did the Rev. Shiro Ishikawa the Kyodan's Evangelism Department's specialist in local church evangelism.

What happened? We can give here only a few examples chosen at random from different parts of the country:

Tomakomai (a paper manufacturing town) Hokkaido. On August 13th. A tent meeting with Mr. G. Sugiyama with over 1000 in attendance.

Omiya. On September 15th. with Dr. T. Kagawa and 3000 in attendance, 78 decisions.

Ube-Midoribashi. September 28th. Mr. T. Hasegawa in an evangelistic meeting with 118 in attendance and 39 decisions.

Horikiri. October 5th. with Dr. Kagawa and Mr. S. Kaneko; 4000 attendants, 108 decisions.

Izumi-sano (a small struggling church in an industrial satellite town of Osaka). 15,000 announcements of the meeting distributed; 400 attending, 156 decisions.

The total number of attendants at these meetings was over 11,000 with 2,000 persons having written down their names and addresses asking that they might have an opportunity to learn more about Christ and to seek the fellowship

of Him and His Church. The reports to date indicate that 450 of these people have already joined the fellowship as seekers.

The total expense of this campaign has been about \$2,000, including the sending of the speakers and all the traveling related to the preparations, but we can be certain that the local churches, small and weak as they are, have spent twice this amount besides the hard work on the part of many members.

The above report is very brief. What I have realized by reflecting on all the reports from the churches is that labor evangelism is not easy. Yet these reports also show that if the local church is led by an able and diligent pastor, concerned with labor evangelism, that it is not impossible to accomplish a great deal. It takes the earnest work of both pastor and people if the church is to be blessed by the Holy Spirit in this work. Today only a few, too few of our Japanese churches, are trying to solve this important problem. These reports show that as local churches have entered this campaign they have trained themselves for fighting—The Church Militant.

*I am firmly convinced that now Labor Evangelism has begun in the Church in Japan.*

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### One Christian on Labor Unions

"I, as a Christian, should like to make a challenge to the management who ever tries to oppress the powerless workers by exerting their authority and the power of money.

I am resolved to concentrate my energies on the union activities as an appointed task by Christ in order to carry through our rightful demand hereafter.

I have noticed through this experience what some of the Christians think of the union activities. Generally speaking they are prejudiced against any type of union activities as being based upon materialism. But I hope they will see the trend of society with a critical eye and give free support to the righteous.

There are still many contradictions within the union itself, as I see it, but if we Christians withdraw from the field, the union might become more materialistic and merely militant.

In spite of numerous difficulties the more many Christians would take activities, the more the labor union movement not only in Japan but also all over the world might be remarkably developed and improved.

In conclusion, what I want all the Christians to do is, to pay more attention to the movement and if possible to lead it in the correct direction. Unless they do this, it means forsaking those unpropertied *sheep* whom they have been committed to take care of by the Lord Jesus Christ."

A Christian in one of Japan's textile plants during the 1955 Cotton Industry Strike. Quoted in *Information Bulletin on Occupational Evangelism*, No. 1, December, 1955.



*Thirty percent of the working force of Japan are women workers.... Yet most of the efforts in Occupational Evangelism have been centered on men. An effective ministry aimed at women in industry has long been in order. In the textile industry three-fourths of the workers are women with distinctive characteristics and needs that must be considered. Here are two articles, one giving insight into the lives and thinking of the girls and the other reporting on an experiment in reaching them for Christ.*

## Evangelizing Women Textile Workers

### I

#### Notes on the Life of Girl Workers in Textile Factories

ANONYMOUS

[What are the particular condition under which girls working in the textile factories must live? What are some of the salient factors that those who would evangelize them need to understand? Here are a few notes from a speech by a Christian Personnel Manager in one of the factories. This man, who prefers to remain anonymous, participated in a Students-in-Industry Project in Osaka in 1952. Recently he shared these observations with a group of churchmen interested in the evangelization of girl workers. Editor.]

#### Recruitment

The company recruits their girls far distant from the factory. They come directly after middle school graduation. Many feel that their time in the factory is a part of their education and growing up experience. Many of them have mothers and older sisters who have worked in the factories before them. So while they have their roots at home, they also have a sense of belonging in the factory dormitory. The main reason the girls came to the factory to work, originally, was that their parents were very poor and their wages could supplement the family income. But this is no longer entirely true. Farm incomes are higher now. Only 15% of the girls send money home to the family every month. Of course they send money when there is a typhoon or some such misfortune in the country. Some girls are saving their money for marriage. Boys in the country think girl workers in the textile factories have much money saved so, it is said, when a prospective bridegroom interviews a girls he asks her, "How much savings do you have?"

Wages paid the girls start with a basic pay of about yen 200 per day for a 25 day month but various allowance bring this rate up. After paying for her

room and board and after the various "Social Insurance" deductions the girl has a "take-home" pay of about yen 7000.

Compared with former times, the girls are free in handling their own money. Some parents ask the factory to send wages directly to the parents, and merchants ask the factory to pay the debts of the girls workers by monthly installments from their wages, but the company can no longer do these things due to its agreement with the labor union.

### Dormitory Life

The average girls in the factory works three or four years after middle school and then goes home looking toward marriage. Some older girls do not want to say, "I have been living here for five or six years." And the company does not want the girls to work a long time, because yearly increases would bring the wages too high for some. The company prefers to keep all the girls at approximately the same low wages.

The group life in the dormitory has a strong control on each girl. The company likes to recruit girls from the same area, so that they know one another, but more truly because of the deterrent effect of bad news going home if a girl takes too much freedom. But there is also a strong inferiority feeling that has developed about the idea of living in a dormitory as girl-workers. The girls resent being called *joko* (girl-workers) preferring *onna no ko*; *musumesan*; *ojo-san* (all words used in reference to unmarried girls).

They develop some social consciousness through the activity of the labor union but have little sense of individuality. A certain woman professor who was invited to make a speech by the labor union said, "It is no use asking them to develop individuality because they have no training for it."

There are many different kinds of girls that come to these jobs. Some girls have qualified as middle school teachers while studying in night college; others have secured diplomas for proficiency in such things as flower arrangement, tea ceremony, dress-making, kimono making, and cooking. These spend all their leisure time working at their interests. Others memorize popular songs, go to the movies, go out with the boys. The company cannot control their private lives.

### Low Wages

Is it true that the wages of girl-workers of the textile industry is low? I say, they are not low, nor are they high. We cannot actually compare their wages with girls in Government monopoly factories where they are all senior



high school graduates. These girls get almost twice the wage of those in the textile factory. In fact, it is doubtful whether a girl in a textile mill after three years could reach the salary level of these girls. Also comparison with bank and department store workers is difficult because these girls get a bonus four times a year.

The thing the girls look forward to is marriage. But they do not want to go back to the country. They dream of marrying a tall college graduate. There are five hundred girls to every fifty boys in a textile factory, so there is small chance of a girl marrying a boy at the same factory. Of course, there are couples married in the factory. They are envied by their fellow workers in the company house because with the wife's income they can purchase an electric ice-box, a mixer, television set, etc. The company prefers that a girl not continue to work in the factory after she marries.

The work shifts are from 5 A.M. to 1:45 P.M. with 45 minutes for breakfast and from 1:45 P.M. until 10:30 P.M. with 45 minutes for supper.

### **Church Attendance**

Why do any of these girls go to church? "I was invited" is the main reason. They are apt to be somewhat lonely, so they are not much inspired by an abstract sermon. Before speaking to them at all say "Let's sing". During the singing they might well feel an attraction to the place. If they see other fine Christian girl-workers around them, they will come to church very naturally. It is very important that the church and pastor be ready to receive these girls when they come, for if a girl is introduced to a church and then is disappointed in either the pastor or church, she never wants to go to church again.

## **II**

### **An Experiment: Christian Caravans into Textile Factories.**

*EIICHI ITO*

The island of Shikoku has many large textile mills and an active Occupational Evangelism Committee has many contacts with Christians working in these places.

Could the Committee open the door of these factories to allow a Christian

Caravan group to come into the dormitories to live with the girl workers and share with them their faith? Would the companies welcome them and provide for their entertainment? Would the labor unions accept them? This is the record of an experiment aimed at answering these questions.

What kind of caravan? All girls, of course, as they would be living in the dormitories and witnessing to girls. College girls with gifts to bring and share with the factory girls; girls with a deep Christian faith and conviction.

### **The First Caravan**

The first Caravan (Summer 1955) was made up of Miss Keiko Ogawa (Tokyo Women's College); Miss Yukiko Takei (Aoyama Gakuin); Miss Kaoru Ukai (Kobe College); Miss Aiko Oguchi (Miyagi Jo Gakuin); and Miss Janell Landis. They decided that the method they would use to establish their communication with the girls would be through the use of puppets as Miss Landis had unusual skill in this field and the other girls had done some work with them. With a program of songs, games and fun-shows a joyous friendly atmosphere was established. Then with the story of the Good Samaritan presented by puppetry the way was open for a serious witness to the meaning of the Christian faith. In this first summer four weeks were planned in order to give time to stay two days or more in a factory. Programs were presented to both morning and afternoon shift workers and visits through the factory opened the way to personal conferences and serious prayer sessions with troubled souls.

Everywhere they went this group were welcomed with joy and gratitude. After this Caravan was over, I received many letters of thanks and hopes of having another Caravan the next summer. Also the Caravaners were thankful for they had had experiences such as never before in their lives, insight into the life of working girls and a deeper understanding of the meaning of their own Christian faith.

According to expectations the next summer in July the second Caravan came. This group came from some different schools—Miss Kimiko Onaka (Kobe College); Miss Isano Kakei (Keisen Gakuin); Miss Masako Togo (Kansai Gakuin); Miss Tomiko Matsumoto (Keisen Gakuin); Miss Makiko Goto (Seiwa College); and Miss Elizabeth Clarke. They followed the same itinerary as the first Caravan making thirteen factories their stopping places and closing their month's travel at the annual meeting of the Shikoku Christian Textile Workers retreat. This fellowship of Christian textile workers is known as the "Salt of the Earth" group and issues regularly a paper for the encouragement of small



groups of Christians in far separated factory dormitories.

In factories where there are a few Christians they gather together for Bible Study and prayer once or twice a week, but where there are only one or two it is a lonely life to be a Christian. The Caravaners were especially helpful to these groups. In presenting Tolstoi's play "Where Love is God is," a new understanding of Christianity was brought to the whole dormitory group. This created an atmosphere in which Christians could witness more readily to their faith to other workers. Also the warm friendly spirit of the college girls toward the factory girls made a deep impression for it demonstrated that Christians see all people as children of God and live as brothers and sisters.

### **Increased Interest**

Year by year the workers' interest in the Caravans increased. The good experiences of the first two Caravans became the foundation for the following year's Caravan. The 1957 Summer Caravan was a chorus of fifteen students of Kobe College. One member of the 1956 group, Miss Kimiko Onaka, was also a member of the 1957 caravan. Miss Haruse Kitagawa was the chorus director.

Because the group was so much larger the time had to be cut down to only two weeks. The group, however, covered as many places as had the other Caravans and carried a heavy schedule of two concerts a day, plus traveling. One Caravaner reported, "Though I think our meetings were not all successful, we did our best every time in every place. I was pleased when the factory girls eagerly listened to us relate our Christian experiences, listened to our chorus and came to our room to talk until late at night. When I could have a friendly talk with a girl I was truly happy. Wherever we went we were given a joyous welcome and entertained by brothers and sisters in Jesus."

Another Caravaner says, "I was very much moved by the endeavors of the Christians in difficult situations. In one factory there were many Christians and they had a Bible Class, but in another factory there was only one Christian. In these hard situations each was doing her best to live God's way and to tell others of the Good News."

Another reported, "This Caravan made me think deeply about my own faith... in every place we were welcomed by Christians in factories and churches. I was convinced of the fact that wherever we may go, there are Christians."

This Caravan was very succesful for our work in Shikoku. Many people wish to have such a group from Kobe Colleg come again. I want now to write a little about the good result of these three Caravans. A number of girls in

several factories have become Christians and joined their local churches. Many have heard for the first time about the Christian faith—and this from girls of their own age telling what Christ means to them. Also it is important that these caravaners have helped leaders in the factories to understand the purposes of Christians and so have helped them to be generous toward Christian activities in their factories. Likewise I am glad for the friendships which have developed between the factory and college girls and that they are being continued through correspondence.

But beyond Shikoku also the influence of this experiment is being felt. In Tohoku District some of the young people of the Christian schools in Sendai have had brief Caravans with the same purpose of witnessing to factories in that area. In the Kansai area some of the Kobe College Caravan are continuing their interest in factory groups through the winter months. One of the Caravaners, Miss Makiko Goto is now the first full-time Japanese missionary to textile workers supported (partially) by the women of the churches of Osaka. Yes, we feel that the experiment started three years ago has opened a way for the evangelization of the women workers of Japan—Christian women witnessing to other women in their working place.

The Shikoku District Committee is thankful that this work was started here. It is our expectation now that all the travel expenses and entertainment of future Caravans can be borne with the cooperation of the factories.

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A date to remember . . . .

Friday February 21

世界祈禱日

WORLD DAY OF PRAYER

This year's theme: The Bread of Life



*In the most unexpected places the Spirit of God moves in when his followers have the courage to make Him known. Trained at the Westminster Choir College to make God known through music, this missionary was not content to teach church choirs or school choruses only but to make Him known in the unexpected places. This brief article merely sketches the outline, and gives an illuminating view of the possibilities of this approach in Industrial Evangelism.*

## “The Word Had to Sound—”

*TORDIS M. PETERSEN*

In the Beginning was the Word  
But the Word had to be heard  
The silence had to be broken,  
The Word had to be spoken,  
Before chaotic night  
Resolved to ordered light.

Before the desert bed  
Yielded the rose's head  
The Word had to be said.

Before Eve was unbound  
From Adam's lateral wound,  
The Word had to sound.

As truth is true alway,  
Imperative today,  
There is the Word to say.

*Jean Starr Untermeyer*

And the Word became flesh and dwelt among us; full of grace and truth; . . . . The Word, yes, 'There is the Word to say', there are desert beds where no rose has yet appeared. There are millions for whom the Word has not become flesh. There are those who tend the machines, who go down in the pit, those in offices who endlessly trudge at monotonous tasks who have not seen the Light. How can the way be paved, so that the Light may shine in the darkness. This is our task, to pave the way.

It was in the heart of Osaka's industrial center. The workers, clad in their best for the Company's Annual Christmas dance party, were shyly standing against the walls. Soon the band came on, the drums beat out the rhythm, partners were

chosen, some with hesitation. The night was bitter cold, and no stove was lit but the drums beat faster, foxtrot, tango, mambo.... The mood was gay, cheeks were flushed. The room, once quiet, was now filled with noise.... And then, suddenly the band stopped playing, lights were dimmed and in the far corner of the room a candle was lit, and then another and another until there were 17 of them, and a young woman came quietly forward to lead, and soon the room was filled with the strains of "Joy to the World, the Lord is Come." There were a few who continued to talk. Perhaps they resented the dancing having stopped, or perhaps having heard that the so called company chorus was to make its first appearance, were a bit skeptical as to what they could produce, but the talking did not last long, for there was something in the joyous faces of the men and women that arrested their attention and there was something about the singing that made them listen. There was beauty which touched a chord in the human soul.... Beautiful Saviour, Lord of all Nations.... Silent Night, Holy Night.... Yes, it had indeed become 'silent night' in the dance hall.

....The Word had to be spoken  
Before chaotic night  
Resolved to ordered light....

The young woman leading this particular chorus group is a member of a conductors' study group of 14 (9 men and 5 women) most of them workers themselves—a few also leaders of college glee clubs—who meet weekly to study techniques of choral conducting, voice production, problems particular to workers, ways whereby through the singing and individual contacts to lead the workers to a fuller life. Several of the members, since joining the group, have through a Labor Union and the cooperation of a local minister, been appointed to lead singing groups in various factories. A few by requests of office managers, perhaps through a Christian employee, have been asked to lead singing groups of office workers at lunch recess or when work is finished in the evening. Usually there is a monthly fee, which varies according to the ability to pay. This in some cases does not cover much more than travel expenses. However, the money is pooled, so that the members of the group receive an equal share. They belong also to a wider group which meets about once every other month. Members include the head of YW, also the District Head of Industrial Evangelism, the Head of the Osaka Hymnal Committee, other ministers and church connected individuals engaged in evangelism through music. This is a relatively new group, and as yet not very active, but its purpose is, through a united effort, to try to explore new ways by which music as a tool can



more effectively pave the way for the Word.

Our activities take on varied forms, as the occasion demands it. It may be getting a group ready for a labor demonstration or participation in programs sponsored by the cultural unit of the labor union, sometimes—as was the case recently—for the entertainment of day laborers. It may be leading the music in church-labor schools where members of opposing unions and church people gather for study and sharing of viewpoints. It may be the joy of leading individuals, because they ask it, to the house of God or it may be in seeing them turn out *en masse* as they did recently in Osaka, for a church sponsored Christmas program.

As truth is true always,  
Imperative today,  
There is the Word to say.

Music *can* pave the way, but we must believe it, and we must make it live so that it speaks to the soul that the Word may be heard.

### CHRISTIAN ETHICS

is the theme of

### THE SECOND ANNUAL THEOLOGICAL CONFERENCE FOR STUDY AND FELLOWSHIP

which will convene on April 28th and 29th at the  
OSAKA CHRISTIAN CENTER.

#### The Lecturers are:

- John Wick Bowman — Professor of New Testament Studies, San Anselmo Theological Seminary, San Francisco, California.  
Henry J. Stob — Associate Professor of Ethics and Apologetics, Calvin Seminary, Grand Rapids, Michigan.  
President Kuwada — Tokyo Union Seminary.  
I. John Hesselink — Missionary of the Reformed Church in America, serving in Fukuoka.

For full particulars concerning the program and logistics, write to:

I. John Hesselink,  
Nishinohon Shinsei Kan,  
1 Shimo Gofuku Machi,  
Fukuoka.

The Program Committee,  
William McIlwaine, Chairman,  
I. John Hesselink, Secretary,  
Thomas Grubbs,  
Raymond Hammer,  
Leonard Sweetman, Jr.

# OCCUPATIONAL EVANGELISM

*is concerned with all who work.*



Yes, the street vendors of baked corn or sweet potatoes or delicious soups.



And the woman at home doing piece work at fantastically low rates.



The fishermen mending their rented nets in order to seek in the sea some further supplement to the family diet and income.



The small business man who must compound from his capital invested, his skill and his sales ability, a livelihood for those who depend on him.

Unless we know these people and have a concern for them, not only as persons, but also in their daily struggle toward making a living, our Christian understanding is incomplete.

Jesus was concerned. "Come unto me all ye that labor and I will give you rest."



# OCCUPATIONAL EVANGELISM

*demands that we understand*



The working life of people in industry. Such as, in the ship-building industry in which today Japan is the foremost of all the nations of the world.



The primary metal-making industry grew by over 26,000 new workers in the past year. What happens in the life of a school boy when he enters one of these large and important industries? What moral and ethical problems does he face?



Shipping is the life line of the nation. Men and women of many skills are necessary.



Refining—whether scrap-iron, copper, other metals or oil—takes skill and long experience.

Labor unionists within these large industries have been able to steadily raise their own living standard but the earnings of small company workers have not kept pace. Organized workers are trying through both legislation and organization to improve the situation of those subject to grossly inferior working conditions.

"O God, Thou art Thyself the Master Workman, skilled Creator. We sense Thy presence in the labor movement today, in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and now stand gazing toward the dawn of a greater freedom."

# OCCUPATIONAL EVANGELISM

*requires training*



Work Camp teaches many the value and meaning of hard physical work in an atmosphere of searching for God's purposes.

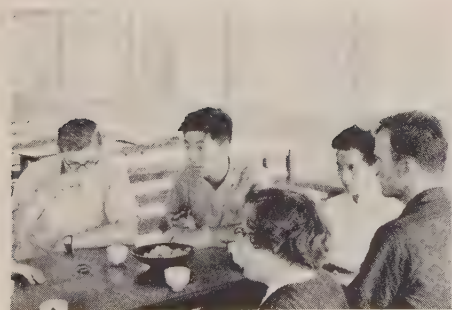


Students-in-Industry teach college young people the life and companionship within industry.

Pastors and laymen take time out from busy schedules to study for effective Labor Gospel Schools in their local churches.



Internships in occupational evangelism for theological seminary students have taught them to know the life and work of people in specific industries.



German, Japanese, Filipino, American students study together. In this same Study Group were also Indonesians and Okinawans.

The Church in Japan is being called on to help train leaders for Occupational Evangelism in other Asian countries.

"Study to shew theyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

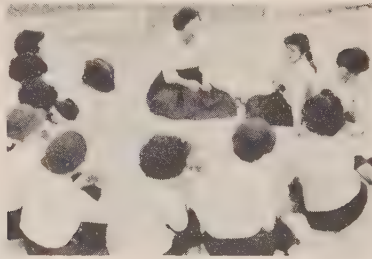


# OCCUPATIONAL EVANGELISM

*restores fellowship between God and man  
in the working place.*



Time for a hymn-sing and a prayer in a busy ship-yard



Textile workers in an enriching fellowship which includes fun and study and prayer.



"Guide us this day, O Lord."



Workers in one industry but from various factories gather to face God's will for them in their daily work.

"And Jesus increased in wisdom and stature, and in favour with God and man,"

O Lord, may we likewise grow.

*One of the weaknesses of the Christian Movement in Japan is the lack of long range unified planning for evangelizing a whole area or community. This article presents the finest example which we know in Japan of planning for the Christian penetration of a region. This article finds its place in this special issue on Industrial Evangelism because it places this evangelical concern in the right perspective.*

## Saturation Evangelism in Ibaraki

HARRY ROBERT and LOGAN J. FOX

*The critical problem for all of Japan is that industrialization has come too rapidly to a rural population.* Until recently, however, most of this industrialization occurred in Tokyo and Southwestern Japan. Except for Sendai and Sapporo, the Tōhoku (Northeastern) area of Japan has remained overwhelmingly rural.

But the past generation has seen the emergence of another industrial area in Northeastern Japan. It is an area centered in Hitachi, just 100 miles north-east of Tokyo, and it reaches twenty miles south to Mito, the capital of Ibaraki and north to Taira, thirty-five miles away, just over into Fukushima Prefecture. This development was started by the copper mine in Hitachi and the coal mines to the north. It got its main boost from the growth of the Hitachi Works, a huge industrial complex which now has seven major factories in the area.

### Atomic Research Comes to the Village

In the past two years two events have accelerated the already rapid pace of industrialization. The Japan Atomic Energy Research Center was established in the village of Tōkai, just south of Hitachi, and the nearby fishing port called Kuji-hama was chosen for development into a harbor capable of taking ocean-going ships. Thus by now the prospects are that the area between the two rivers, Naka and Kuji, will see an additional 200,000 people move in within the next five years, and that whole area develop into one of the industrial centers of Japan. The Governor of Ibaraki is eager that the area develop into a model industrial community centered in the peaceful use of atomic energy.

Churches of Christ began working in Ibaraki thirty-six years ago. Prior to the war there were five missionary families in the Kuji valley, but all in rural areas. Returning to this area in 1947 we maintained our contacts in the moun-



tain villages, but we also began working in the industrial cities on the coast. We feel that the development of this area offers a tremendous challenge to the Church, and we are eager to do what we can to adequately reach this region for Christ.

### Multiple Approach

The mixed character of the setting we have just described suggests that nothing less than a "multiple approach" can get this done—somewhat in line with what the Apostle Paul said, "that by all means...gain some." In any consideration of means one of the most proven has always been Christian schools. Thus the first thing that the eight families who came here after the war did was to establish a Christian college and high school. An ideal location was made available to us in 1947 on 35 acres of land adjacent to the Omika station on the southern edge of Hitachi, just five miles north of the site now being occupied by the Atomic Research Center. In the spring of 1948 we opened the doors to what by 1950 became *Ibaraki Kirisutokyo Gakuen*, a fully accredited liberal arts Junior College and High School with a present enrollment of over 600. In addition to a standard liberal arts education each student attending receives one hour of Bible instruction plus a 30-minute chapel experience every day. It is really this school that gave those of us connected with it the idea of "saturation evangelism." What should be more natural than that we fan out from here to preach the gospel in every city, town, village and hamlet within commuting distance? The result thus far has been that six pre-war churches have been revived and 29 new ones established for a total of "Thirty-five churches within a radius of thirty-five miles" of Ibaraki Christian College. Twenty-three of them have buildings built and paid for and three of them are completely self-supporting. Serving these churches are 18 full-time Japanese evangelists plus 11 part-time men five of whom are on the staff of the college. In addition there are twelve young men now in training who will, within the next five years, be ready to serve the churches either in a full-or part-time capacity. These men, together with the eight American missionaries, hold an average of 50 protracted Gospel meetings a year. (One rural church last summer, at the request of the community, held their "one-week" meeting all in one day by starting early in the morning and preaching until evening—thus covering as much ground as if they had preached an hour each night for seven nights.) It is our prayer that during our lifetime at least one hundred more may be established within a 50-mile radius of Omika—even if they be no more

than churches which assemble for worship in the homes of members.

Other avenues of approach being used are the time-proven means of kindergartens, orphans home, homes for the aged, religious publications and hospital and prison visitation. The Japanes brethren have, on their own initiative, established eight kindergartens, two orphans homes (caring for a total of 65 children), one home for the aged (caring for 60) and have organized systematic vistiation of most of the hospitals and prisons. Another type of benevolent work which the church in Hitachi recently had opportunity to perform was the rehabilitation of seven poverty-stricken families living in caves. After preaching the Gospel to them for three years and converting most of the church initiated a drive to buy land and build homes for them. The local Rotary Club and several businesses assisted in the project.

### Peneterating the Community

*The perennial problem in mission efforts is that the work will not take root.* The effort may spread itself over decades, and in many respects it may appear quite imposing, but if we could slice out a cross-section of the community, we would see that little if any of the impact has reached the deeper layers.

One thoughtful man with whom this problem was discussed suggested that perhaps when we attempt to plant the Gospel in a radically different culture, some preparation of the soil might be necessary. He used the term "pre-formation" and wondered what could be done to prepare the Japanese people for the reception of the Gospel. In our thinking about reaching this region of Japan with the gospel, we have given a great deal of thought to just what would constitute a "pre-formation" in the area and might serve as a receptive depository for the seed of the Kingdom.

In describing our "multiple approach" to the region we have touched already on some of our efforts in this direction. Our school, our kindergartens, the children's homes, homes for the aged and the rehabilitation effort in Hitachi. We have found that all of these efforts have made contacts, opened doors, and aroused people's interest. Granted that these projects are very limited in number, still they are being warmly received. Both in the newspapers and over the radio these projects have received very favorable comment, and they put a favorable interpretation on our purposes as Christians. Perhaps even more important, these projects, being quasi-religious rather than purely religious, provide opportunities for friendly, fruitful contact between Christians and non-



Christians which is leading to much helpful mutual understanding. We feel that perhaps such understanding-producing opportunities for cooperation might well be the "pre-formation" referred to above.

Because of these service efforts many other opportunities for contacting the community have been opened to us. Membership in the Rotary Club of Hitachi gives us a friendly contact with the leaders of the community. Through our welcomed P. T. A. we are welcomed into hundreds of homes each year. Because of our school work, we receive dozens of invitations a year to parents groups, civic groups, and young peoples groups. Mitsuo Nidaira of the Hitachi church is extremely active among the young peoples groups in the area, and is still under 30 years of age. We feel he will develop into the most influential youth worker in the area. He is a graduate of Ibaraki Christian College.

One of the most interesting doors opened to us has been in the field of Counselling. We have helped to launch a counselling movement that has assisted in the training of over a hundred counsellors, and interest is growing each year. Inevitably these counsellors begin to ask about a view of man adequate for undergirding their work. Several have become Christians. We believe that somewhat as Judaism paved the way for the acceptance of the gospel, so the acceptance of Christian values by Japanese people will prepare the soil for a favorable reception of the gospel.

### **Training Leaders for the Program**

*The crucial problem in carrying out the planned penetration of this region is that of getting capable Christians trained in heart and head and hand so that they can enter the opening doors and help open others.* We are, at present, training the following kinds of Christian workers:

(1) *Preachers.* The whole effort, of course, finds its focus in evangelism. There is no substitute for preaching the Gospel. At present we have a three-year course (two years of junior college plus one extra year of Bible study), but we know this is dreadfully inadequate and as rapidly as possible we want to provide better training. Because of the inability of most of our small churches to support a minister, we are encouraging all of our young preachers to prepare to support themselves.

(2) *Teachers.* In order to continue and expand our educational program we need trained Christian teachers. We have young men and women engaged in advanced study both in Japan and in America. Some of these will return and teach at Ibaraki Christian College.

(3) *Specialists in Industrial Evangelism.* We are training two young men whom we hope will help us work out an approach to the workers of the area. One of these young men is working on a doctorate in labor law and the other is now working on his M. A. in industrial relations.

As yet we are doing nothing toward training specialists in agriculture who can serve the people in rural area, but this must be done. Nor are we reaching the fishermen right under our noses. Someday we hope to be able to train Christian workers for each need in the area. "*The harvest is white but the laborers are few.*"

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*Joban Church, established in 1953 by a seminary student, now its present pastor, came to full self-support in three years. Its environment is that of one of the oldest coal-mining areas of Japan, north of Tokyo. The coal is not of high quality—and the operation of the mines is difficult. Labor unions are strong in protection of their members; thoughtful in the face of the necessity of a total new basis for economic health of the community; creative in member-care. The Rev. Ishimaru is recognized by management, government and labor as a guide for all.*

## The Economic Problems of a Labor Church.

MINORU ISHIMARU

During the last few years, industrial evangelism has become one of the important subjects within the program of the churches of Japan. It is certain that this will mean a significant change of direction for the churches, which up to now have concentrated their attention on the educated people of the middle class. In line with the title of this article one could be interested only in the methodological treatment of the subject.

Even as I try to present the economic problems of a labor church it is not clear whether I should be seeking methods to be generally used or primarily to bear witness to the experience of the Joban Church, which was formed under the impetus of industrial evangelism. *Industrial evangelism has to be motivated and practiced by the theological understanding of man and his society, plus a socio-ethical decision to make the responsibility of the church to its community clear.* I believe that these concepts are not only valid for churches which are in contact with industrial workers but an equally true basis for all Christian churches in Japan.

Limiting the theme, however, to the economic problem of the labor church, three subjects at least, ought to be pointed out. These are as follows:

### I. The Economic Autonomy of the Church.

To think of the possibility of the economic self-sufficiency of the church in a working-people's community, it is necessary to recognize that there are a variety of economic strata among laboring people. In the large industries of Japan, labor's economic condition of life does not differ much from that of

middle-class folk. Their wages are, in some cases, even more than the latter. So the economic autonomy of the labor church, in areas where workers of large industries live, is just as possible as in middle-class communities. Furthermore, workers are very active and responsible in maintaining their church since they know that support must include not only the ordinary expenses for various social needs, about which I shall write more later. Moreover, their activeness in this regard seems to come from a sense of their responsibility for other people. *The worker's life is inseparably combined with his social relationships; they are individuals only as they are members of their organized society.*

This sense of social solidarity does not always make industrial evangelism easy, as it is very hard for workers to be Christian in face of the customs or thoughts of the community on which their whole life depends. But when they know Christ as their Redeemer, and His Church as the real community which makes them responsible to the world, they come to be so positive in their Christian stand, that we can hardly compare them with the middle-class folk whose basis of life is more individualistic.

But we must be aware that the above description may be entirely inapplicable in another situation. In an area of middle and small scale industries, labor's situation is unbelievably different from that in large scale industry. Their wages are often one-half, sometimes less than one-quarter, that of workers in large scale industry. Take a basic minimum wage, divide it into one-half or into one-quarter and there is little available for the support of a church. So it may be impossible for a church in such an area to preserve itself economically if it has to depend entirely on the offerings of the people.

## II. The Particularity of a Labor Church Economy.

Whether in a community of large industrial employees or one of workers on a lower economic level, the economy of a labor church cannot but have a particular character. This is true because *there are many social tensions and difficulties for which we as Christians, being the 'Salt of the Earth' must be responsible.* The more unbalanced or tension-filled the social situations, the more the church must work in them. And in any case, the offerings of the church members can never be enough for all these problems, yet all of them require money as an aid toward their solution. Therefore it is necessary that the labor church have some source of revenue.

For example, here in Joban Church, we have an English school which has its sessions twice a week. Also we have an all-year-around bazaar. These are

operated as a service by the church members or co-operators who understand the significance of these social actions of the church. The total receipts of these activities are, in our case, appropriated for the maintenance of our Day Nursery Schools, for temporary relief for unemployed coal-miners or distressed families, and other many-sided social action programs including educational work, like our Labor Gospel School, held every year.

It is most important also that labor churches in near-by areas keep close fellowship with one another, not only in spiritual brotherhood but also in economic mutual aid. This mutual aid should be extended primarily toward the younger churches in the area. *Labor evangelism needs to be thought of and systematized for mutual aid in practical situations. To hold to the standard that a successful church in an area of middle and small scale industry workers must be self-supporting is wrong.* A church in such an area might be very successful if it is treated as one of a system of churches which *together* could be economically autonomous.

### III. Necessity of a Producer's Cooperative in a Labor Church.

The final point concerns the future of a labor church for which we must plan and "lay up store." Every member, sooner or later, is confronted with the retiring age of their industry. (In many large scale industries the required retirement age is 55 years. A lump sum retirement pay is then given.) It is virtually impossible to find another job. Increasing mechanization of industry calls for the younger man.

Though it will be, of necessity, a subject of national policy to establish some kind of social security system, there are actually many situations in which the church must act. As a matter of fact, there are many Christian laborers in my church who are seriously concerned about their future after retirement just a few years away.

As an attempt to meet such a problem, we have a program for establishing a producer's cooperative a few years from now. Our plan is to gather fifty percent of the retirement pay as capital stock, getting the cooperation of many labor unions, management of companies, and consumer's cooperatives for the distribution of our products. The whole producer's cooperative would be manned by retired workers.

This problem should not, of course, belong directly to the ordinary budget of the church. It is, however, another place where it must be the joint work of many labor churches in the same area.

Nor do I want to say that this form of producer's cooperative is the only



way in which the church must extend its responsibility to old people. There are undoubtedly other ways to help them in other situations. But no labor church can be a true one unless it takes some responsible action to meet conditions which labor class people face. *In these practical subjects, the solutions formed by any labor church will not be merely those of technique but of genuine theological commitment by the church.*

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### HISTORY OF THE LABOR UNION MOVEMENT IN JAPAN

The Labor Union Movement in Japan goes back to 1890. It was inspired by Christianity; later, the famous Christian social reformer Kagawa played a role in it. But between the two world wars it grew radical. As Labor had to fight against feudalistic, exploiting powers, it had a revolutionary aspect and meant that it was a workers' mass movement not so much for educating the worker to help him to better his economic lot, but a political movement for breaking down the existing political system. In 1935, it had 400,000 members, but it was suppressed before and during the second world war.

After 1945, the American occupation introduced labor legislation (Trade Union Law, Labor Adjustment Law with provisions for conciliation). So the Labor Movement grew fast to approximately 6 millions of organized members (out of 16-17 millions of non-agricultural workers and a total labor force of 40 millions). Wage raises have been achieved and while labor's share in the national income was one-third before the war, it is now one half. But the revolutionary air and the political element in it is strong, even today like in France and Italy. Therefore, political differences cause much strife (pro and contra Communism) and they disrupt unity. The greatest federation of unions in *Sohyo* with 3 million members; *Zenro* has about 700,00 members. The rest are local and company based unions, or non-affiliated "National" industrial unions (Approximately 85 such unions with a membership of 1 million-1.5 million in 1200 local unions belonging to no nationwide parental body).

Theodore Jaeckel

*Labor's Situation in Japan* (Mimeographed)

*Here is a brief but very informative article concerning the Catholic Labor Movement in Japan. Patterned after what has been attempted in Europe and drawing upon the experience of such movements this rapidly developing program needs to be considered in any effort to study the Christian approach to labor.*

## The Catholic Labor Movement in Japan

KOJI SAKAI

There is no Catholic labor union in Japan. This is the same as in the United States. There are, however, three organizations of Catholic workers. The first Catholic workers' organization was formed in 1947 by Catholic employees of the Communications Department. This was called the Zentei Katorikku-Kai (全通カトリック会), that is, the Association of Catholic Employees in the Communications Department. It was an association to promote friendly relations among the members. The Association existed for two or three years, but was dissolved about the time the J.O.C. was organized.

The second Catholic workers organization was the Kokutetsu Katorikku Shinja Kai (国鉄カトリック信者会), that is, the Catholic Workers Association of the National Railway Corporation, an association which enhances mutual friendship among the workers. It was organized about 1954. The unique feature of this Association is that the religious element has been introduced. For instance, Article 2 of its regulations says that "the object of this Association shall be to intend the sanctification of each member . . ." Article 6 reads: "At a national gathering and a bloc gathering, the Association shall request the attendance of a bishop and priests at the site where the gathering is held." The regulations of the study section on labor problems of the same Association also say that, as a wing of the National Railways Corporation activities, the members shall study and discuss ways to promote a right labor movement, based on the Natural Law with the apostolic spirit of workers and in order to Catholicize the labor movement.

*J.O.C.—General idea.* The letters JOC are the first letters of the French words, "Jeunesse Ouvriere Catholique," that is, "Young Catholic Workers." They constitute the symbol of the *Jocist* movement. It was formed in Belgium in 1926 by Canon Cardijn to promote a phase of Catholic Action. By its very definition Catholic Action is participation by the Catholic laity in the hierarchical apostolate of the Church. Jocism, like all Catholic Action in general, is a move-

ment of the laity.

*Object*.—The purpose of this movement is to promote the spiritual and material welfare of the young workers through the inspiration and leadership provided by a specially trained elite group chosen from among workers themselves. No specific religious activity is demanded of the members.

*Membership*.—*Jocism* is restricted in membership to young workers and aims to reach all young workers in the world, non-Catholic as well as Catholic. It is essentially a cell movement pointing toward helping the mass of workers. It has three kinds of membership:

*A Committee* consisting of a group of leaders with a president, vice-president, chief secretary and chief accountant. It has responsibility for the development of JOC groups. The Committee is selected from among the Militants.

*The Militants* are chosen from among ordinary members. They are either Catholics or advanced catechumens. Their function is to widen the membership by teaching small groups and developing new members.

*Ordinary members* are for the most part non-Catholics. (It is the practice of the general conference of JOC, to invite non-Catholic young workers).

*Present status in Japan*: The Jocist movement was introduced into Japan by Rev. Fr. Jean-Fulien Murgnue of the Paris Foreign Mission Society in 1949. At present the movement in Japan has a General Secretariat at 399 Kashiwagi 3-chome, Shinjuku-ku, Tokyo and 146 sections (as of 30 April, 1957). The President with headquarters at the General Secretariat is Mr. Hideo Inomata. The women's group is called JOCF (Jeunesse Ouvriere Catholic Feminine). It has separate sections in Kokura, Moji, Tobata, Nakatsu, Otsu, Shimizu, Tokyo, Fukushima etc. The President is Miss Mikiko Sagara. Its head office is the same as JOC'S. The chaplain for both organization is Rev. Fr. Jean Murgnue, M.E.P. The official publication of both the JOC and the JOCF is the "*Shinsekai*" (New World) a monthly magazine which first appeared in February, 1950.

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### Protestant Pamphlet

An interesting pamphlet in Japanese entitled "Christianity and the Labor Union Movement" (キリスト教と組合運動) by Nobuyuki Sakurai has been published by the Federation of Teachers Unions in Christian Schools, and is available from its headquarters, 22 Midorigaoka-cho, Shibuya-ku, Tokyo.



*The following translated article is in a sense one of the "signs of the times" and JCQ prints it in the hope that it will give some insight into the day and age in which modern Industrial Evangelism is being undertaken in Japan. It indicates the concern of labor leaders for the spiritual and moral welfare of youth.*

## YOMOYAMA BANASHI

### "A Conversation on Various Topics"

Translated by SOBI AIKAWA

[The following article is a translation of conversation between two Japanese labor leaders, Bin Aoki (青木敏), Vice President of the *Zen Nihon Kaiin Kumiai* (All Japan Seaman's Union), and Tadao Nakayama (中山唯男), Chairman of the Education Division of the same union. This union claims 85,000 members. The conversation was originally published in *The Kaiin* (海員) magazine, a publication of the Union, in the October 1956 issue and is translated and republished in *JCQ* by special permission. The article was recommended to *JCQ* by Mr. Henry Jones as deserving of inclusion in this special issue on Industrial Evangelism.

The conversation indicates first of all the concern of union officials with the moral and spiritual welfare of Japanese youth. But, more than this, it is significant because it reveals the attitude and thinking of non-Christian Japanese toward the significant role of Christianity in the daily life of Western society. In this respect the conversation is probably very typical of non-Christian Japanese thinking. Some may feel the conversation trite. If so the fact of its "triteness" is the key to its significance. Others may think it superficial and in places incoherent. More than a superficial reading will indicate that this is not true. At its heart is a concern for and the confrontation of a problem that is of tremendous relevance for the Christian movement in Japan today.

In way of introduction the terms *Taiyo Zoku* (太陽族) and *Gurentai* (愚連隊) need some explanation. In recent months a novel entitled *Taiyo no Kisetsu* (*Season of the Sun*) by a young writer in his early twenties, Shintaro Ishihara, has enjoyed a great popularity. It was produced as a movie under the same title by the Nikkatsu studios. The story deals with the thinking and problems of modern Japanese young people who might be described for American readers as the "Jimmy Dean generation in Japan." Disillusioned by the war and its aftermath, influenced by French-type literature, caught up in a wave of popularized existentialism and nihilism, in a sense not knowing where they have come from or where they are going, these young people rove the streets in search of life. Given to flashy Western style (*a la* Hollywood) clothing and distinctive haircuts (usually duck-tails for the young men and bobbed hair for the girls) these youths are noted for their lack of shame and restraint in their conduct. This group has come to be called *Taiyo Zoku* (lit. "group of the sun") from the title of the book. The most extreme segment of this group that frequently finds expression for its disillusionment in mischief and sometimes violence has been dubbed *Gurentai* (lit. "wicked group"). These are the delinquents, the "hooligans" of post war Japan—the counterpart of American "gangs" with their leather jackets, blue jeans, and gang-wars. A popular phrase among this generation of youth is, "*Taiyo Zoku wa dobutsusei dake ga...*"—"As for the 'Sun Group', it is just animal life

....”

The translation of the following conversation is rather free but the effort has been to maintain both the essential meaning and spirit of it. The Editor.]

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Nakayama: “Recently expressions like “*Taiyo Zoku*” and “*Gurentai*” have become very popular especially among young people. How do you feel about this phenomenon?

Aoki: Well, in reply let me relate an experience of mine. The other day I was eating my lunch at one of the restaurants at the entrance of Tokyo Station, when a stranger, a gentleman about 35 or 36 years old, came to my table, said “Excuse me,” and sat down opposite me. I greeted him, too, and we had a chance to talk to each other. After we had conversed a bit, I began to doubt that he was a real Japanese because of his pronunciation, and I wondered what nationality he was. Eventually he indicated to me that he was a *Nisei* (a Japanese born in America) and was working at an American office which was related to the military. He said that when in America, he had thought highly of the Japanese national character but to his great disappointment he now found that it was not what he had expected. “To tell the truth”, he said, “when I was a child, I learned Japanese history, geography and morals. These sounded good to me. I admired the Emperor System.” Then he asked, “But how is this coming along today?” In reply, I indicated that there was a big difference between the system of education before and after the war. We were educated in history and geography by studying the traditions of our country in a way that was related to patriotism. We learned etiquette through courses in moral education, although this had numerous weak points from the democratic point of view. Then after the war we were affected by American policy and our educational system was radically changed. In other words, these three courses became one course which was called Social Science, and this Social Science is taught according to the teacher’s own method. In this sense, the modern educational system differs from the pre-war system. I said I thought the problem was in this contradiction. He said “That’s right.”

N: Democracy is very fine but I don’t know if it is right or wrong just to imitate the American method of education.

A: We know that it is not wise to keep this method but we have enough national spirit as Japanese that I don’t think things will get worse in the future. Yet one thing we must think about is freedom. Freedom is very fine. Present day young people say “freedom, freedom” very easily. In America where people

have been educated in an atmosphere of freedom, they still go to church once a week and they learn something like national spirit or etiquette or morality. But what about in Japan? There is no religion which supports our daily life. There are a few students who engage in meditation, but there is no religion which students or children can grasp. The *Nisei* said "I understand this," and he added "we are learning what we should do in our daily life unconsciously through our Christianity." Thus I think there must be some spiritual standards to go with freedom.

N: This is true. In Japan, we have various kinds of religion but there has not been a religion which was our "character food" since the Tokugawa reign through Meiji, Taisho and into the present. I don't know about ancient times. Our Buddhism has become a religion just for funerals. There is no religion in Japan which is related closely to our daily life.

A: That's right.

N: Japanese religion has nothing of what Christianity has, but during the war loyalty and patriotism took the place of morality in quite a different way than Christianity does. But we don't have anything to take the place of this now and therefore our democracy has no core.

A: This reminds me of something that happened once a long time ago when I went to London. King and Siger (phonetic spelling) were two men I had known for a long time and whenever our ship arrived at London they came to our ship to see us and help us in various ways. This time they came to see us as usual. I asked them to buy a book on the etiquette of England for me, and they said they didn't have such a book in England, but they would find me an American etiquette book. They got for me an American book entitled *Do Not*. I wondered at this and asked them why they did not have this kind of book in England. They said "We are educated in this kind of thing at home because of a long tradition." I think America is not as old a country as England, so they don't have a long tradition and they need this kind of book. The first time when we had this kind of book in Japan was in the Tokugawa reign. Before this, we were educated in etiquette through various branches of Flower Arrangement and Tea Ceremony. But when the Tokugawa family came to the throne, the etiquette of the military families became very popular and then we developed a tradition of etiquette in our general society. Accordingly we had been considered as a very elegant nation. But since the war, modern Japanese young people have lost this elegance.

N: It is against etiquette to produce an unpleasant feeling in somebody or to



insult people. Then too in Japan we don't have any religious habits such as Americans have, but because of this it is not necessary to heighten our modern Buddhism to the spiritual level of Christianity, and relate our daily life more closely to religion. What we should do is, to be brief, not cause other people trouble, respect people and live in society courteously. These are the foundations which we need. I think there is no direct relation of etiquette, loyalty and patriotism to feudalistic ideas. Of course in the feudal age, men had to be faithful to their sovereigns, and therefore they naturally behaved very well toward their sovereigns. I think that etiquette is important in any age and in any society. It is natural to make friends with people in order to live in society, and thus we need etiquette. Every young person knows this. We should not re-establish the "morals courses" which we had in school before the war, but at least we need to learn etiquette or preparation for living in society from primary school days.

A: I think it is necessary to think about etiquette more seriously. You spoke about living in society courteously a little while ago. If we could magnify the group we could increase the range of trouble-free human relations, couldn't we?

N: Do you mean the world and humanity itself?

A: That's right. All society is huge, the nation, society—the foundation is the individual. If the individuals could get together and, if their objective was the betterment of the nation, there would be no more trouble. I am thinking like this: Human beings have spirits and flesh; flesh is material. I think human beings have two aspects, spirit and material. I think it is true that Communism emphasizes only the material aspect. I wonder if human beings can be really satisfied with just the material aspect or not. There is no satisfaction without the spiritual aspect. I have read in books that human beings will find real peace only when both aspects are cared for: spiritual freedom and material satisfaction. Don't you think this is reasonable?

N: I think this is reasonable. When you look at young people don't look at them as if you are looking for delinquents among them. For example, the case of our sailors, these young people are improving. They are better than before. I can see this tendency in my office. They work very hard. Regardless of what is said the number of good people is greater. I think books, newspapers—journalism—have an affect. Of course the number of bad people has increased, too. For example, if there was one bad person out of ten before and we suppose that there are now two bad fellows out of ten, it is twice the number. But this still means that there are eight good people out

of ten.

A: Young people might not be excited about "*Taiyo Zoku*" if journalists did not write so much about it. *Taiyo Zoku* simply means that a group of people do what ever they do openly. There is nothing of which they are ashamed or shy about. The reason why it has appealed to young people is its strangeness (new-ness). But this is not sufficient for young people. Recently it has become the focus of considerable criticism and at the same time the interest of young people is lessening. When the animal aspect and spiritual aspect harmonize well, there is improvement in human beings. *Taiyo Zoku* emphasize only the animal aspect. People without the spiritual aspect are tasteless. People should have both aspects. In order to keep a peaceful relationship of employer and workers we must form an agreement with labor and establish priorities for peace. The true peace of human beings depends upon ease of spirit and the satisfaction of material needs. Any relationship of workers and employers without both aspects has no stability. I think it is very strange that there is some labor action without consideration to both aspects. You must see the human nature of employers as well as workers. If we don't recognize the employers' human nature, there can not be real peace from the moral point of view. Some say that it is difficult to tie M.R.A. to labor action, but I think that if consideration is given to the spiritual aspect of labor action, it can be done.

N: This is true regarding the problem of M.R.A.. There were many bad aspects of our army before but it had value in the training of young people. In that period, these people were leaders of our society and therefore young people's groups were very strong. Now our socialists are suggesting that we develop something like service groups among laborers. Since thousands of years ago our society has been changed in various ways but from the beginning one thing had not changed: human beings have been making our society and we, as human beings, get together and live in a society. There may be some things that changed since those days but so many things have not changed. For example, the distinction between good and bad, like the injunction "Do not steal." These distinctions have been clear from the beginning. There is thus some "unchangeable" preparation for living in a society and moral standards, which must be taught at school. Of course parents must teach them as parents, too.

A: Here what we must think about is that while we must recognize freedom lest it become too individualistic we must realize also that there is a standard

in our society. But it is not good if this standard is enforced by some special individual. It is true that our society does not go well without a standard which is the basis of the unity of society and etiquette and morality, but it is a violation of freedom to be told what to do by an Emperor or an army or a special dictator.

N: I think it may be the result of a long tradition but Englishmen never seem to become excited. To be excited is a bad thing. The characteristic of Englishmen is not to get excited. I think it is necessary for Japanese to have this tendency of Englishmen. Of course if we do not get excited occasionally, it is not too good either. Generally Japanese want to do what other people do not like. In the trains, hanging on the straps we rub another's head with the strap and act as if nothing had happened, or look at other people's faces to create an unpleasant feeling in them. These people have too much interest in other people and like to talk about people or tell ill things behind their backs.

A: I can illustrate how Englishmen do not get excited by this example. In England when you walk along through Hyde Park, you see Communist speakers on one side making speeches in an excited manner using both hands. Next to them nationalists and capitalists are making their speeches. Policemen are patrolling among them. People listen to both rightist and leftist speeches very thoughtfully and judge them themselves. They never get excited. I think Englishmen have "grown up" more than we Japanese. I would like to keep good Japanese traditions and, based on these, make our country one of freedom. When we look back over our history, we realize there were many criminals and bad people even in the age of Confucius and Mencius. From this point of view, we realize that we are facing a dangerous situation in the appearance of *Taiyo Zoku*, and we must reconstruct our new system of education. Frequently we see or read about America's educational system in the newspapers and we adapt some of their methods. The big fuss about *Taiyo Zoku* may have a good effect after all.

N: Well, we must bring this to a close. Thank you very much for your kindness in speaking with us.

The All Japan Seamen's Union is made up of ship's officers, engineers, as well as ordinary seamen. It includes, not only the men of Japan's growing merchant fleet but also those of the fishing fleet and of the wooden vessels which ply the sea-ways close to shore and port and harbor workers.

The early history of this union is related to the Christian movement in Japan for the honored founder of the union was a Christian. To this day there is a serious, earnest interest in the Christian faith on the part of many leaders—as evidenced by the article above.



## **An Announcement: Asian Conference on Industrial Evangelism.**

Manila, Philippines. June 2—15, 1958.

The Asian Conference on Industrial Evangelism is the first conference to be sponsored by the Working Committee of the East Asia Christian Council. It will be an opportunity for the churches of this part of the world to learn from one another about what they are doing in this important area of the work of church today. It indicates a growing concern on the part of the churches in all these lands about how the Christian Faith is to be shared with the increasing numbers of people who are working in industrial developments.

For many years, even from the very beginning of the evangelical Christian movement in Japan there has been a genuine interest on the part of some in how to be a Christian in business. Certainly the earliest interest in the labor movement as a means of alleviating the plight of the worker was that of Christians. Some of the most dramatic illustrations of laymen carrying their faith into daily life-work can be seen in Korea. Likewise in the Philippine's sugar and lumber camps.

But it was the Church of Christ in China which in 1946 first made Industrial Evangelism an official part of its program of evangelism. For many years before this there had been concern and various programs of social service and promotion of improved social legislation. But this recognition that the social concern was bound up with the evangelistic concern became the basis on which Industrial Evangelism became a part of the total program of the churches. The General Assembly of the United Church of Christ in Japan in 1950 created its Committee on 'Occupational Evangelism' (the translation of the Japanese terms). The Shung Kung Hwa in Hong Kong started a very unique program and the United Church of Christ in the Philippines wrote into its constitution its sense of responsibility for the industrial workers. The Presbyterian Church in Korea has recently organized a Committee on Industrial Evangelism. In many other countries, also, lay action in this field demonstrates the genuine concern of Christians all over Asia. In Kanpur, India, an excellently trained layman is

carrying out a lively project under the sponsorship of the Church of North India.

All of this demonstrates that the churches of Asia are determined not to repeat the mistake of the churches of the west. When the Industrial Revolution came to the west the churches failed to meet it and as a consequence lost the great masses of working people who were most effected by it.

Today Asia is rapidly industrializing. More rapidly than on any other continent the people of Asia are moving to the cities. There are twice as many big cities (over 100,000 population) in Asia than in North America.

"The primary impetus for rapid social change in Asia today is that of urbanization and industrialization. Our Christian responsibility, therefore, is to understand these facts, their consequences, and how Christians should meet them." This is the statement of the purpose of the Asian Conference on Industrial Evangelism. Churches from all over Asia are being invited to send as participants in this conference "ministers or laymen actively working in industrial cities or communities, such as, sugar centrals, lumber camps, mining areas, sea-ports, factory areas, etc. and concerned about more effectively sharing the Christian Gospel with workers within various occupations."

President Benjamin Guansing of the Union Theological Seminary, 1648 Taft Ave. Manila is the chairman of the Conference Committee. Any inquiries concerning the Conference can be sent to him, or to the Conference Secretary H. D. Jones at that address.

### The Principal Works of Rinzo Shiina

(See article, next page)

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|-----------|--|
| 「深夜の酒宴」   | Shin ya no Shuen (A Banquet at Midnight) 1947                    |
| 「重き流れの中に」 | Omoki Nagare no naka ni (In a Heavy Stream) 1947                 |
| 「深尾正治の手記」 | Fukao Masaharu no Shuki (A Private Paper of Masaharu Fukao) 1948 |
| 「永遠なる序章」  | Eien naru Josho (Prelude to Eternity) 1948                       |
| 「その日まで」   | Sono Hi made (Till the Day Comes) 1949                           |
| 「赤い孤独者」   | Akai Kodokusha (The Lonely Leftists) 1951                        |
| 「邂逅」      | Kaigo (Encounter) 1952   |
| 「自由の彼方で」  | Jiyu no Kanata de (Beyond Liberty) 1953                          |
| 「美しい女」    | Utsukushii Onna (A Beautiful Woman) 1954                         |
| 「愛の証言」    | Ai no Shogen (A Testimony of Love) 1954                          |
| 「運河」      | Unga (The Canal) 1955  |
| 「私の聖書物語」  | Watashi no Seisho Monogatari (My Bible Story) 1957               |

"If you want to keep the missionaries from knowing publish it in Japanese" quipped one observer recently. It is true that missionaries and other foreign observers know very little of some areas of Christian influence and activity in Japan. It is the hope of *JCQ* to remove some of the sting of a remark like this by introducing to its readers some of Japan's Christian writers and apologists. This is the first of several intended articles... the story of a man who has come to Christian faith over a rough road of self-searching.

## Rinzo Shiina, Christian Novelist and Thinker

TAKAAKI AIKAWA

Rinzo Shiina is perhaps the first Japanese writer who found in the thinking of death something very essential for the realization of ego-consciousness. Death had been a very common subject in Japanese literature since the old days of *Genji Monogatari* but it was treated only as the root of human finitude or as the goal of life where every human being can be emancipated from the fetters of individuality. Even in such writers as Soseki Natsume and Ryūnosuke Akutagawa in Taishō era,<sup>1</sup> the chief theme was death as the inevitable end of our painful journey or, at best, as the salvation from ego-consciousness.

### Death and Ego-consciousness

Rinzo Shiina, on the contrary, thought of death as the starting-point of ego-consciousness. He thought of the passion for "death thinking" as the first step of ego establishment. Nothing was so far from him as the thought that death is natural and reasonable, and the old Greek saying "Death makes everything calm" made him revolt. He writes in his *Akai Kodokusha (The Lonely Leftists)* in 1951, "Death whatever form it may take is quite unreasonable. Even when we were killed by others or by death itself for millions of reasons, death can be nothing but the most unreasonable thing for us as human beings... I can never bear any kind of death. And by that reason I distrust and hate any religion or ideas which tend to justify death."

In this fervent hate of the rationalization of death and in his passion for the death problem can be found quite a new trend in Japanese literature and Japanese thinking. As Prof. Sei Itō writes in his famous book *Shōsetsu no Hōhō*

1. Taisho era (1912-1928) The highest point of Japanese liberalism under the Emperor System.



(*Method of Novel Writing*), the Japanese has the impulse to throw himself away at the climax of his consciousness. This made possible suicidal flights of *Kamikaze* pilots towards the end of the war and many cases of *Harakiri* in the old feudal days. This traditional way of living to give up oneself at the critical moment was expressed by Frank Gibney as "the system without any thought of absolute value in oneself, consequently lacking the feeling of right and wrong, and of duty of an individual which is the image of God." (*Five Gentlemen of Japan*, Japanese translation).

Contrary to this traditional way of thinking of the Japanese, Shiina puts the strongest stress on the ego-consciousness of those who stand at the critical moment of death. In almost all of his stories, a man begins really to be himself when he comes face to face with death. "What in the world am I?" is the question which is always asked by characters of his creation on such an occasion. This is a kind of existentialism to be found in Western novels. In fact Shiina has been called an existentialist writer of post-war Japan.

It is interesting however that existentialism here in Japan has some aspects of European Renaissance as well as those of modern existentialism. That is to say, Shiina was tempted to give his heroes a Faust-like, continually developing personality<sup>2</sup> as well as the existential awareness that is found in Sartre's *La Nausee*. This is due to the historical fact that Japan was introduced at the same time to the first step of modern democracy as well as to the last stage of *Laissez-fairism*. Shiina's approach to the Absolute or to God is, thus, very unique and attractive because we find in him both the Western existentialism which appeared at the dead end of capitlistic individualism and the new existentialism of an eastern people whose ego-consciousness has just begun to take a form.

As Arnold Toynbee pointed out in his *The World and the West*, in the nineteenth century the West gave, and Japan accepted, Western civilization in the form of technology. The Japanese government of those days, openly advocating "Western technology and Japanese spirit", built up a nation of "new wine in old bottles." It was to prevent the bottle from breaking that they invented the mystical philosophy of ultra-nationalism (analyzed in that outstanding book *Thought and Actions in Today's Politics* by Masao Maruyama) which accomplished the integration of value and reality in the body of the national state in sharp contrast with the neutral state of the Western world (see Karl Schmitt, *Ein Neutrater Staat*).

2. It is to be noted that there is a continual development in the personality of his characters from *Shinya no Shuen* (*A Banquet at Mid-night*, 1947) to *Kaigo* (*Encounter*, 1953.).

This philosophy and psychology of ultra-nationalism hindered the Japanese in serious spiritual searching in the pre-war days. Scholars were threatened with death when they dared to penetrate into this fog of Imperial taboo. Under such circumstances religious faith could be no more than superficial and Christianity was only a "spiritual atomosphere" for the average Japanese of that day. The comparative prosperity in theology itself was nothing but proof of this abnormality, and the Christian Gospel here was in effect the seed that fell upon stony ground where it found little soil. It could not take root in the daily life and the customs of the people. In short, Christianity in Japan was a thing imported from without.

Shiina's approach to God as a novelist, therefore, thrilled the Japanese very much because it came from within their culture and it was not conveyed in the vessels of Western civilization. He did not use many Christian idioms nor was his treatment of the subject too religious. He started by just gazing at himself, his fate and death; and he went on with his eyes ever on the inner self "knowing not whither he went". But it is a great mistake to think that this was not Western in any way at all. On the contrary, he has no deep understanding of this country's traditions, either through a study of its literature or of its philosophical thinking. No other writer of today has less connection with Japanese literary circles than he has. He came directly from Nietzsche and Dostoveski, and he began his approach to the Absolute with this genuine Western method of thinking. It was his great luck that in the post war years there was no longer a threatening force around him to suppress him when he wrote *A Banquet at Midnight*. In the complete ruins of the old Japan he could try adopting the Western method to the realities of defeated Japan without any scruples or hesitation. This was a relentless scrutiny of the ideas of post war Japan in the style of a novel; and Communism, then a newly released ideology, was not made an exception to this.

### His Life

Rinzo Shiina was born in Hyōgo prefecture on October 1, 1911. His real name is Noboru Ōtsubo. He entered Himeji High School but he was forced to quit the school when he was in the second year because of family difficulties. His mother took him to live in a separate house from her husband and the husband would not help them financially after that. The mother and the child lived in extreme poverty. In the misery of life the child once cried to his mother, "Why did you give birth to me?" The mother answered him, "Be

thankful because you were not born a cat." An auto-biographical story tells us that he could not reply to this because it was too fundamental to be understood by human reason. Long afterwards he came to believe that the really important things of life always have no reason.

In 1928 Shiina was employed by Ujigawa Electric Railroad Company and there he became a member of the Nippon Communist Party, an underground party at that time. After a few years of trifling party activities, he was captured by the thought police in 1931 while hiding in Tokyo and was sent to Kobe for trial. During the time of this confinement he was cruelly tortured by the thought police. This torture was beyond Shiina's description. He stood face to face with death many times and often he was carried to his cell with a swollen face, frequently even unconscious. Once he saw a small fly walking just in front of him in the midst of the bloody torture in a big *judo* hall. He wondered keenly how the small fly could be so free and full of life. The mystery and meaning of life began to dawn on him. At this point Shiina writes that he experienced a disillusionment regarding human love. One day under the pain of bone-crushing torture he was on the verge of betraying his friends. In mind, he confessed, he did betray, but just a second before actual betrayal, fortunately, he lost consciousness. Until that time he had thought that he could easily die for his friends but this, he found, was a very childish dream. "No one can die for his friend unless..." He could not find the word that was lacking for a long while. It was under such conditions as these that he began to read Nietzsche and Dostoveski. He read them in the dim sunlight coming through the small window high up near the ceiling of his cell.

He was sentenced to four year's imprisonment in 1932 but by appealing to a higher court he was able to have the execution suspended for five years. This was in 1933 and he was thrown out like a vagrant dog from the back gate of the police building. He had a long wait, often facing starvation, before he found another job in 1938. During those long years of destitution he read the Bible in a local public library. He had been wanting to read it because Nietzsche, whom he had read in prison, condemned it. He was anxious to know what kind of book it could be that such a great thinker as Nietzsche would hate it so much.

The Niigata Iron Company in Tokyo where he finally found a job eventually fired him in 1941 when a thought-policeman revealed his past. The month of December of the same year saw the outbreak of the Pacific War. The war engulfed everything and the defeat in 1945 changed Japan completely. And among the ruins of old Japan his *A Banquet at Midnight* appeared in February



of 1947. This was his first major literary work.

### His Spiritual Pilgrimage

In 1955 Prof. Yoshio Yoshimura of Shishū University wrote a very good book on the development of Shiina's thinking. He traces through the pages of that book the line of spiritual evolution of the writer as reflected in his seven principal novels, from *A Banquet at Midnight* to *Encounter*. The study may be too logical and too systematic to show the spiritual journey of such a writer as Shiina but it is really worth reading. Shiina, himself, indicated to me that his thought was far from being as logical as Yoshimura indicates. I owe much to this book, however, for it helped me understand Shiina.

The keynote of Shiina's literature is a sense of heaviness. He began his spiritual journey in the midst of the ruins of defeated Japan. The ruins here were not only of material things but it was the complete collapse of all of Japan's spiritual undergirding. The collapse of all the spiritual systems made it easier for Shiina to see "the meaningless round of pointless repetition in the course of the universe". He felt that everything was heavy because it was decided by the inevitability of death. "Of course" he says "there may be changes in the routines of our life, but they lose their meaning as death has already robbed them of any meaning. Any change destined to and in death is meaningless." (*Banquet*). Nothing was left for him to do but to endure "the present which was so unendurable." Enduring this heaviness gave him a kind of stoic pleasure though, and he says, "I began to love despair. Of course such love is very melancholy but melancholy gives me a pleasure such as is given by going to bed." (*Ibid.*).

But Shiina could not rest long in such a calmness as this, the calm that is found in the eye of a typhoon. When he felt that the heaviness was beyond the limit of his endurance, he tried to overcome it by laughing. In laughter he tried to ignore the meaninglessness of life; he tried to ease the sting of death by laughing hysterically (*In a Heavy Stream*). To laugh at that which is inevitable is somewhat more aggressive than merely being indifferent and thus he came nearer to death and at the same time nearer to God.

In the desperate fight with inevitability, he thought "Though death may be inevitability, we can commit suicide; we can choose death at our own will. This shows clearly that death can be a possibility. Suicide can change death from inevitability to possibility. We can destroy the intrinsic meaning of death then . . . by committing suicide." (*Three Indictments of God*). Shiina reached

the same conclusion as the Greek Stoic or as Jean Paul Sartre who have asserted that man is free because he can commit suicide.

But in order to commit suicide one must have a "spontaneous passion" to do it. If he lacks this "spontaneous passion" in committing suicide, suicide is not suicide. Characters in Shiina's stories of this period all tried desperately to find this "spontaneous passion" as a spring board to jump into the decision of suicide, but they all failed to find it. He admits that sometimes man can give himself to death, making jokes if . . . if he is in a group. Communists have done this. But what is it that makes man able to die in solitude with passion? Ideology can't do it. Shiina sees the limitation of ideology here. (*A Private Paper of Fukao Masaharu*). Thus seeking after the passion to commit suicide he came very near to God whom he calls an "instigator of suicide." Three indictments of God were necessary for him to make another jump before he could find God.

Though he could not find the "spontaneous passion" to commit suicide, his sincere contemplation of suicide brought him to the existential realization of death. This existential confrontation of death in turn brought him to an existential confrontation of life. He wrote of this sudden change in the story of a young consumptive man named Anta who was told by the doctor that his death was imminent in a few months (*Prelude to Eternity*). Of course Anta collapsed under this death sentence but a few minutes later he felt a strange joy "similar to sexual ecstasy." Anta says to himself, "What is this joy which is rushing to my heart like a flood? . . . I feel it like a strong light. I feel as if I am full of hopes, dying man though I am." He did not know exactly why he had this feeling. He was only certain that his knowledge of imminent death had something to do with this strange feeling. In fact it could be supposed that this keen realization of his death made his sense of living very acute . . . so acute that he thought he had never felt it before. It was not that he had not felt his death quite near. On the contrary death was always with him from the beginning. But this new death was not the death which was before. The former death was somebody's death but this was his own death.

When the doctor told him that his death was sure to come in three months at the most, this sureness of his death forced him back to the certainty of living as a keen joy of life. When his death ceased to be just a possibility, his life became a definite thing with certain duration and form. Anta says, "It is wonderful that I am living." And he added to it, "In spite of meaninglessness."

Here we must notice two very important motives which were to be de-

veloped in the next story *Till the Day Comes*. The first is the "wonderfulness" of living and the second is the irrational co-existence of this wonderfulness and the meaninglessness of life. The later, as the irrationality of the reality of life, taught him to accept life by faith rather than to attempt to understand it. Life is, he realized, after all, a miracle. How can one recognize a miracle unless he believes? Thus he came to realize that there is no better reason than having no reason.

Anta died on the sixth day of his new life and it was said that he died the death of a saint. Just a few days before his death, he says, "I begin my life everyday, I begin today's very common life. Mankind has been doing this all through its long history. We begin at one moment, we begin day by day and we begin in eternity, even though it is the fate of human beings to begin in destruction."

Here we can not deny that Anta found something besides heaviness in life. But his life was after all "a life 'till death" and not the life which conquered death. Anta forgot death for a while, being infatuated with life. The last page of the book tells us that when Anta said "I am living" while dying on the street after a parade, his voice was so weak that nobody could hear it.

In *Till the Day Comes* Shiina tries to expound the nature of his concept of utopia and the belief which enables man to wait for the thing he knows not and understands not. To illustrate his idea he uses a group of fantasies with strange forms of animals and birds in them. This using of strange pictures is very unique and Shiina-like. Consider some of these fantasies:

Seiichi, the chief character of *Till the Day Comes*, saw a strange fantasy for the first time just after a big air-raid in which his house was burned down and his wife was killed. Leaning against a wall of a half burned-down warehouse, Seiichi saw a cock with long whiskers like a cat and a very small monkey clinging to the pendulum of an old clock. After that he saw such strange fantasies frequently, and it was always when he was under an oppressive sense of "dark human fate".

Shiina had written of fantasies of several kinds in his former stories but the fantasies in *Till the Day Comes* are quite different from those of his former stories. Fantasies in the former stories were romantic and were of things really existent such as "glittering leaves on a shiny field" (*Banquet*), "a bright foreground of a farmer's house" (*Private Paper*), and "beautiful girls playing at skipping rope" (*Prelude*). At that time he conceived of utopia as some desirable state of things which could be found somewhere in this world or could be re-



alized in the future within history.

But with the writing of *Till the Day Comes*, his idea of utopia took a form of inconceivable and illogical things, or more correctly, his utopia was thought of only in the negative or in other words, as "absolute negation". We can say that it is quite different from anything in this world but it is beyond man's power to show what it is like. This might be what Shiina wanted to say with his strange pictures of animals.

Shiina calls his utopia (we may call it his God) an impossible possibility, and Seiichi left his church when he found they changed this impossible possibility into possible possibility (*Prelude*). In such a case, Seiichi declared, God became a conception and faith became psychology. The most revealing instance of this thinking is a conversation carried on between Seiichi and one of his friends on Communism. On being asked, "What do you think of Communism?" Seiichi answered:

"My salary is now 900 yen. And I know that 900 yen and one sen is better than 900 yen net. That's all."

"One sen? Then you mean that Communism is only one sen?"

"Yes, you are right. And I can bet myself on that one sen. But it is because I know that the utterly different thing is important."

"What is that utterly different thing?"

Seiichi did not answer this because he did not think he could make his friend understand his idea of the Absolute. Thus, feeling that for most men the difference between economic systems was basically a material difference, he saw the need for an "utterly different thing"—an absolute value that is not materialistic to motivate men. This "utterly different thing" can be known to man only in negative terms. The conclusion Shiina reaches in *Till the Day Comes* was, to put it in concrete terms, that one should walk the path of a Communist with the vision of a Christian.

In *The Lonely Leftists* Shiina shifts his concern from vision to passion, from objective law to subjective attitude. He sees spontaneous love uncalculating and free from the compulsion of duty as the solution of the tension between law and attitude, or in other words, between necessity and freedom. How does a man with the Christian vision live in face of daily reality? This was the subject which he treats in this story. Prof. Yoshimura puts Luther's concept of Christian liberty side by side with this spontaneous love. In Luther's *Christian Liberty* the Christian could be a servant of all and at the same time the monarch of all people and all things.

Shiina's way of expounding spontaneous love in *The Lonely Leftists* is somewhat grotesque, if we use his favorite expression. For instance in order to keep his love toward Eiko, his beloved, spontaneous, Shigeo, the principal character, rejects all social regulations such as engagement, marriage and married life in the usual sense. He never gives his promise to Eiko even if it be to buy a button for her. However all his endeavor to make his love spontaneous proved unsuccessful, for he could never be free from uneasiness in his love toward Eiko. He did not know why.

The day finally comes when he thinks he knows the cause of his uneasiness and the way out of it. It was the day when he saw a picture of a strange naked man just taken down from a cross in the arms of Mary. The picture called *Pieta* was on the wall of the hospital room where his fiance was ill. Shigeo cried, "I have never seen such a perfect death." Shigeo felt envious of this perfect death and before long he thought he saw a kind of expectation in that perfectness. He felt that "some freshness stirred like air" in his heart. He saw the dead man stand up and begin to move. Resurrection! That was the word that entered his mind. Once Shigeo thought of resurrection and he declared, "If there is such a thing as resurrection, not only can I live up to my love to Eiko but all human activities which always swing in the uneasy sea of the human heart can be perfectly performed without any fear nor hesitation." This gave him courage which enabled him to go to a Party meeting knowing that he would be killed. He was shot and killed for his conscientious betrayal. *The Lonely Leftists* ends in the discovery of true freedom beyond the inevitability of nature and history by this young man Shigeo. Shigeo found it, or almost found it, in the belief in the resurrection of Jesus.

The next story *Encounter* takes up the problem: What kind of life would he live if such a man as Shigeo should be put in the daily realities of this world? In this sense it can be said that the relation between *The Lonely Leftists* and *Encounter* is something like the relation between *Crime and Punishment* and *The Idiot* by Dostoevski.

To a man who does not believe in death as ultimate, the inevitability of this world does not mean what it did. And Yasushi, the chief character of *Encounter*, says "There is nothing which can frustrate man fundamentally. Any frustration can be turned into a joy. It is because God had turned the world thus already." Hence comes his smile and his humor in spite of all the suffering and troubles of life because suffering and troubles are nothing but his humorous confession of joy and freedom. We must know that humor is the feeling

which begins where we deny reality in freedom but affirm the same reality in love which is the reverse side of freedom.

Yasushi tries to be absolutely loyal to his daily duties and loves because he knows that all daily duties and loves are relative. But to know that they are relative is to know that they are relatively absolute. Yasushi performs his duties and makes his love very seriously but in his seriousness there is no such pathetic fervor as was found with Shigeo. Yasushi never loses humor, which makes him able to smile in the midst of his most tragic experience. Now he has come to be able to always see reality with a warm heart and composure. Once when he was thrust off a cliff by Jitsuko, his love, he saw the starry sky from the ground on which he lay seriously hurt. He felt there in the sky the humor of God who rejects and receives the same reality at the same time. It made him laugh loudly. This may sound somewhat eccentric but we can understand what the writer wanted to say.

### Development as a Novelist

Shiina, after he wrote *Encounter* which he calls his 'confession of faith', made no remarkable advance in the path of his spiritual journey. He only deepened and simplified the position which he reached as a Christian thinker in *Encounter* (Shiina was baptized by Rev. Sakae Akaiwa after he wrote *Encounter*). Much ripening as a novelist, however, can be seen in the works succeeding *Encounter*. They have less ambiguity and far less ideology. *A Beautiful Woman* (1955) and *The Canal* (1956) are the most outstanding works among his latest writings.

*A Beautiful Woman*, perhaps his masterpiece, is a story of a very common traffic worker in a country railroad company. This story has neither eccentric characters nor extraordinary events as compared to Shiina's former works. The young worker with the name of Kimura led a very common life through the days of pre-war, war-time and post-war Japan. His spiritual guidance came by means of a vision of a beautiful woman but this time the vision does not strike the reader as strange. She appears only in his own mind and no strangeness is felt about its appearance. Here the gap between the absolute and the relative is not so great, and the humor is not the product of so strong a contrast as it is in former stories. Kimura no longer smiles Yasushi's smile, and commonness is valued most. The story ends with the following words: "I want to give light and heat to commonness in order to fight against all the fanatic and demonic things of the world. I hate any extraordinary thing whether it be social



or personal." In this novel Shiina took leave of Communism.

Since the coming of the Western civilization, the Japanese seem to have forgotten the preciousness of common things, though it was their fathers who found the most profound in the simplest daily event—such as say, drinking a cup of tea. But the spirit of the Tea Ceremony has no active vitality; it is a spirit of retiring to Nothingness. Shiina wanted perhaps through the vision of a beautiful woman to bring out what was lacking in the Tea philosophy: a creative negation, as well as the old spirit of the Japanese dialectic which regarded the transient in the same light as the eternal. We may think that he found the idea in the story of the Bible, though there is not a Christian idiom in this story.

Of course there can be much argument as to the appropriateness of expressing God in the vision of a beautiful woman. Shiina seems to be asking; "But how can we talk about God to a group of ordinary Japanese without giving them an impression we are talking about a foreign God if we use such Christian idioms as Christ, Church and the Cross? His reluctance to use Christian idioms in his novels has still another reason. On being asked why he had his heroes say "No" in answering the question "Are you a Christian?" even though in fact they were Christian (as in *Till the Day Comes* and *Encounter*), Shiina answers as follows in *My Bible Story*: If I say "I am a Christian", I feel as if I were behaving as a third person to myself who is a Christian. To speak briefly, I can not but feel guilty when I present myself as a Christian. When I present myself saying "I am a Christian" just like I present an apple to somebody, that speaking *I* is not a grocer or an atheist but is somebody who is abstract and quite impartial, therefore not a Christian.

The logic saying "as I present myself as a Christian, I am not a Christian in reality" may seem somewhat strange to some people but this book *My Bible Story* is very interesting and contains much of value for professed Christians.

The most striking aspect of this book is his very naive approach to the Bible. He approaches Jesus in the Bible as a Japanese without any background in Christian traditions or Christian theology. It might be good for us as Christian to reflect for once on the fact we have probably never read the Bible without being under Christian authority or in the Christian tradition. For instance Shiina writes half in joke 'Mr. Jesus' and he writes of Jesus on the way to Emmaus, "Jesus tried desperately to show his disciples that he is Jesus and not a ghost, showing his hairy legs and eating roasted fish gluttonously." For some this may be close to blasphemy, but imagine how the Roman soldiers felt when they heard of Jesus

and his stories! It was not thought to be blasphemy at all for the Roman soldiers even if they did talk like Shiina. And it did not prevent some of them from entering that wonderful spiritual body, the Primitive Christian Church. Who can say that their religious faith was less genuine and burning than ours? It may even be said that they had some important things we are lacking now. "Christianity as known hither-to," writes Shiina, "has deprived Christ of his humanity by making many laws and prohibitions." What was most important to Shiina is the co-existence of humanity and divinity in the person of Jesus. Of a certainty Jesus died on the cross but he was resurrected in the same human body. This illogicality of the resurrection is the basis of all Christian faith, Shiina pleads. The stronger the human nature of the Christ, the purer the Christian faith. Is it possible in the Western tradition for Jesus to maintain enough humanity so as to make us strongly feel that his resurrection is an utterly illogical thing? This is the problem Shiina wanted to present. On this point *My Bible Story* strikes the Japanese mind very strongly as no Western book on the problem does. It would be a sad mistake to suppose that this book is a Bible story based on humanism, as is *The Bible, Paradise of the Fool*, the recently published book of Akira Honda, a non-Christian.

Shiina writes in this book of his hatred of the sectarianism of some Christians. He says, "I hate the so-called brotherly union of Christians. It is because they must have some 'iron-clad regulation' for discriminating friends from enemies that they want to have a union. And even in the Christian brotherly union, the iron-clad regulation can not be but laws." He prefers "to think and act as a Christian" and simply "to be demarked as a Christian". What he is really saying lies more deeply in the very nature of Christianity itself. Dr. Arnold Toynbee (in an article printed in the *Asahi* of January 6, 1957) after pointing out the exclusivism of Western thinking including Christianity, said, "In the long run Indian thinking, which maintains that man must allow others to live as well as himself, will be a good antidote to the thinking of Judeo-Christian tradition which has taken a very exclusive attitude toward other thinking in the past". Is there any relation between Shiina's thinking and that of this great historian relative to the future of mankind?

See Page 57 for a list of the Principal works of Rinzo Shiina.

## The Japan Christian Quarterly—1958

The first issue of Volume Twenty-four of *The Japan Christian Quarterly* goes to press with an intensified sense of dedication behind it. The *Quarterly* has a long and enviable record of service and has made a distinctive contribution to the Christian movement in Japan and throughout the world. It is part of a long tradition of missionary journalism and can boast a heritage that goes back into the early days of missionary cooperation and fellowship in Japan. In recent years the value and significance of the *Quarterly* has been questioned by a few. Interest in the *Quarterly* would appear to have waned and subscriptions have been decreasing. Many who have sensed the need for such a journal have endeavored to keep it alive and to promote it within the missionary fellowship in Japan. This has not been easy nor has it been entirely successful.

### The Quarterly Looks Back

As the last Editor has described it, during the last two years "the *Quarterly* fell on rather evil days." The factors involved are many. The financial difficulty of the publishers, The Kyobun Kan, which has just recently been successfully resolved, was certainly a contributing factor. A rapid succession of short-term editors, who no more than got "the feel of the helm" before they left on furlough or were obliged to give up the post, made any consistent leadership and direction almost impossible. Even more rapid turnover in the Editorial Board and Staff complicated the management of the *Quarterly*. An experiment in "decentralization" of the Staff (i.e. spreading it out into areas other than Tokyo) resulted in a widening of the gap between the editing and publishing functions. Misunderstandings and possibly some carelessness in clerical work produced mistakes and consequent dissatisfaction with the handling of subscriptions. By the summer of 1957 many were aware that if the *Quarterly* were to be continued some serious thinking was in order and numerous changes required.

As a result the Fellowship of Christian Missionaries in its Annual Conference took steps to remedy the situation. Following the suggestions of Rev. Raymond Hammer, Rev. Richard Merritt, Rev. Gordon Van Wyk, and others who had given considerable time and thought to the problems, the Fellowship voted:

...that a Publications Committee be elected consisting of six members serving terms of three years with two members being replaced each year. Further it was voted that the chairman of the Publications Committee shall be elected by the Publication Committee and shall serve as an additional mem-



ber or the Executive of the FCM. Also it was voted that the Publications Committee in consultation with the Executive Committee shall appoint the Editor of the Quarterly and the Editor shall preferably serve for a term of three years.

It was felt that such an arrangement as this would give more stability to the management of the *Quarterly* and go a long way toward reestablishing it in its former place of significance in the Christian community. The FCM elected the following to the new Publications Committee:

Three year term:	William Woodard,	Raymond P. Jennings
Two year term:	Philip Williams,	Kenneth Heim
One year term:	Gordon Van Wyk,	David Sweinseid

This Committee met early in the fall and gave thoughtful consideration to the future of the *Quarterly*. At the invitation of the Committee a larger, more representative group of interested individuals met in Tokyo late in November and further discussed plans and possibilities. Out of the work of the Committee and the larger group a rather clear concept of the place and function of the *Quarterly* and some indication of its future path has emerged. The new Editor feels that this should be summarized and shared with the readers of the *Quarterly*.

### The Quarterly Looks Ahead

First and basic in all the recent discussions has been the conviction that there is still a need for the *Quarterly* and a unique contribution that it can make. Primarily a missionary publication, it was felt that it should remain as such but with an increased effort to represent the *total* Christian Movement. In July of 1957 the masthead of the journal was altered to read, "an independent journal of Christian thought sponsored by the Fellowship of Christian Missionaries"—in contrast with the previous wording, "a journal of missionary thought." This means that the *Quarterly* intends to be a journal edited by missionary personnel but inclusive of an increasing number of Japanese contributors. The thought and opinion of Japanese Christians will be given a relatively larger proportion of space. This seems entirely in keeping with the temper of the times and a simple recognition of underlying oneness of the Christian task in Japan. It was felt that since the *Quarterly* is addressed primarily to English-language readers and to a non-Japanese, primarily missionary, audience, that the retention of editorial responsibility by missionaries was not out of order.

In considering the *Quarterly's* audience two strains of thought repeatedly

found expression. "It is from us to us" said some. "It is from us to the world" said others. Ultimately, it was realized, these two audiences cannot be divorced. What we address to ourselves is of interest to Christians around the world. What we say to Christians elsewhere in way of report or of interpretation is very vitally significant to ourselves. The specific purposes to be kept in mind in editing the *Quarterly* were expressed by various individuals:

A source of material on the Christian movement in Japan for those outside Japan. "Archives for future study."

Interpretative materials for Boards and Societies.

An historical, prophetic, and philosophical interpretation of the Christian movement of universal interest, TODAY.

A "clearing house" for information about Japan and the Christian movement here.

A "forum" of theological and practical problems arising out of Christianity's confrontation of Japanese culture.

A stimulus to keep missionary thinking alive.

An exploration of the "frontiers of theology." . . . the publication of theological thought originating in Japan.

A means of strengthening the unity and increasing the sharing of experiences among missionaries.

A "trade journal" for missionaries.

Obviously no single article can accomplish all of these purposes and few will achieve more than one. Yet these will be the "guideposts" in the selection and solicitation of materials. The effort will be to keep all material of high literary worth but not without "salt and pepper." Both popular and scholarly articles will be welcomed if they come within the scope of the basic purposes. Material grounded outside of Japan will be used only when it is specifically related or applied to the Japanese situation. This will be especially observed in the matter of book reviews. In brief, the *Quarterly* will endeavor to strengthen the Christian movement in Japan and interpret it outside of Japan.

At this point one reservation should perhaps be made. The *Quarterly* is not and does not intend to become an organ for promotion of missions in the limited and more popular use of these words. It is not out to "sell" missions nor to increase giving in the home churches. The end product to be sought is an effective Christian movement and an intelligent appreciation of that movement. The degree to which these aims are accomplished shall be the measure of success of the *Quarterly*. With this basic purpose the *Quarterly* senses that it stands

alone in its field and does not consider itself to be in competition with any other publication of any type.

### The "New" Quarterly

This effort to re-launch the *Quarterly* will, quite understandably, mean some changes. No sweeping or radical changes are immediately anticipated, however. The basic format of the present *Quarterly* as launched some three years ago will not be altered. Most of the regular features will be continued and some new ones are planned. Some changes in Staff will be essential. Many of those who have worked on the *Quarterly* in recent years have left, or will leave shortly, on furlough. Others have asked to be relieved of responsibility. As quickly as possible the new Staff will be recruited and the pattern of publication set up.

One immediate addition, beginning with this issue, is the inclusion of material introducing Japanese Christian writers. Each issue, hereafter, will include an article similar to that on Shiina Rinzo or a translation of the work of some Japanese writer.

This first issue of 1958 reaches its readers with a word of apology. The Editor resumed his responsibility after a two year's absence and at a time when numerous things were in a state of transition. Asked to take responsibility for this issue in the middle of December he discovered that three articles were actually in hand at a time when all materials should have been at the printer. The issue reaches you with a publication date one month behind what it should have been and from the hands of a "skeleton" staff hurriedly drafted into service. Especial thanks go to Mr. William Woodard, Chairman of the FCM Publications Committee, to Mrs. Howard Johnson, who will be continuing on the *Quarterly* Staff, and to that essential, though un-official member of the Staff, the Editor's wife. This issue, with all of its shortcomings, is the beginning of the "new" *Quarterly* and is set forth with a sense of dedication to the task of providing its readers with the kind of journal that they have long sought. It is hoped that each successive issue will indicate fulfillment of this dedication and a continually improving content.

### The Need

The need is basically that of YOUR cooperation and sustained interest. The *Quarterly* solicits your opinions, suggestions and contributions. Check to see how your subscription stands and remind your friends to check theirs. Consider this as your magazine and let us know that you feel that it is. No Editor, in spite of the size of his staff, can possibly keep in touch with the total Christian situation in Japan. No individual or group of individuals can possibly have the



contacts that are needed to produce the type of journal envisioned. You can help make the *Quarterly* a genuine "journal of Christian thought" and assist us in our labor toward a more effective Christian movement in Japan and an intelligent appreciation of that movement.

January 1, 1958

Raymond P. Jennings

The *Japan Christian Quarterly* is contemplating the naming of a new Board of Consultants to assist in the ministry of the journal. These *Consultants*, Japanese and foreigners, will assist us in keeping in touch with the total Christian movement in Japan and serve as resource persons offering advice and criticism on articles and materials included in future issues. Your nomination of individuals qualified to assist us in this manner will be most welcome.

*This is a sermon addressed to factory workers by a Seminary student who was one of the first internes in Occupational Evangelism. (See article by the Rev. H. Mitsui "New Occasions Teach New Duties".) As this student worked as a day-laborer he came to know and love his fellow-workers so that he longed to share with them, in the language they could understand, the Gospel Message. He graduates this spring from Doshisha to begin the work to which he has dedicated his life, to bring God's message of love to the workers of Japan.*

## From the Japanese Pulpit

### "Believe, and so Live."

SATOSHI HIRATA

Text: John 16:33.

In your job do you enjoy life? Is your every day life filled with satisfying experiences? I hope that this question is important to you. You are happy if you can say, "I cannot imagine myself being directed and controlled by a machine." You are happy if you can say, "I am not lonely. I have reliable friends and feel a mission in my work," But if you cannot answer in these words, you need to seriously reflect on yourself. It is necessary for you to think about the meaning of life and the dignity of living.

A woman who was a very active, earnest worker in the labor movement, trusted and respected by her friends, said, "Now I give up, I cannot go on. I want to cry. My mind keeps going endlessly back to the past. My only consolation is to talk with my dead brother and mother in my dreams... It is my escape!" How do you feel as you hear these words?

She had lived working hard, doing her best. Yet she committed suicide leaving the following words, "I am tired... surely I am tired out." The encouragement of her fellow workers and the love of a friend encouraged her but this was not enough to save her from the emptiness and burden of herself. Her mind broke under the weight of her loneliness and agony.

Most of us have also felt this heaviness; a sense of fatigue in our places of work and a sense of loneliness in our homes. There may be some among you who know from experience that even love can not keep a tired mind from crumbling. Some of you realize that people can develop a sense of isolation and become cold like the machines with which they work, not opening the heart

and mind to anyone, separating oneself from others instead of sharing the joy of living.

Jesus Christ said, "In the world you have tribulation, but be of good cheer, I have overcome the world" (John 16:33). Jesus experienced the tribulation and loneliness of this world and had sympathy for the sufferings of people who also experienced it. Jesus' words of encouragement come to us when we say, "I am tired... surely I am tired out." They come to us because He has overcome the world—meaning that He is the Sustainer of the world of loneliness, agony and suffering where we are, so it is not necessary for us to be discouraged or alone.

Jesus says, "Be of good cheer." Man no longer cries out—he stands up supported by the love of Jesus Christ in the midst of the tribulation of the world. When I believe that the cold, lonely world is in the hands of Jesus I am given power to stand even though I am tired and desperate.

These words of Jesus must be repeated again and again. Jesus' experience is not without meaning, it is backed by the power of having overcome the world. St. Paul confessed, "The love of Christ controls us, in the night we despair, and in the day we are solitary." Jesus will stand by you when you are lonely. Jesus will meet you when you are tired and in despair. When He is with you love fills your heart and mind with a sense of responsibility for your neighbors. One cannot live for long without this support of one another in need.

As industrial workers we are, and feel ourselves to be, an essential part of the machine and therefore our lives have a sense of unity but the noise and turmoil of the factory separates us so that we are isolated and lonely individuals. There is no real feeling of interdependence or unity. The reality which Jesus taught is the power to live and to deal with problems in the place of work. Warm human relationships can bring about the recovery of individuality and this truly is the substance of the Gospel. Jesus calls us in freedom and power that we may be the light of the world. This is the basis for courageous living.

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*From The Japanese Pulpit* is to continue as a regular feature of **J.C.Q.** If you have heard an unusual or especially significant sermon by a Japanese minister why not send us a translated copy with pertinent information about the preacher? Address all contributions to the Editor, Raymond P. Jennings, Kanto Gakuin University, Mutsuura, Kanazawa-ku, Yokohama.



# News of Japan's Church

Compiled By *DAVID VAN DYCK*

## The Church Grows

The Church grows slowly but steadily. This is the impression gained from a "white paper" published in September, 1957, in connection with four simultaneous conferences on "The Mission of the Church" held by the United Church of Christ. The document includes statistics for Christian groups across the nation as of March, 1957.

Last spring, as the church year ended, membership of the United Church stood at 172,166—while that of the many other Protestant groups was reported to be 125,089, making a total of 297,255—just a shade under 300,000. Catholics were listed at 261,448, bringing the total Christian population of the country to 558,703. Adult baptisms in the past three years were 25,217, which comprises 14.6% of the total membership or 23% of the present communicant Membership. When deaths and erasure are deducted, the actual increase in those three years was 13,348, or a yearly average of 4,416.

The number of United Church affiliated congregations was listed at 1,528, and the number of ministers, 2,090. First class churches (full economic self-support) number 713, second class churches (receiving some aid) number 504, and preaching points number 311. There has been a 6% increase in the total number of churches and preaching points during the past three years, or a yearly average increase of 2%. The oldest church is 84 years old, the average is 28 and a half. 56% of the present churches were founded prior to 1945, while those founded since 1946 comprise 44% of the total. In other words, 40% of the churches of the United Church of Christ in Japan are less than 12 years old.

Financially, the yearly budget of the Church runs around 400 million yen (\$1,108,000), including the local parishes, the synods, and the denominational headquarters. Aid received from abroad accounts for only 15% of this whole amount. Income received in Japan in 1956 for operating expense of the entire United Church program (congregations, synods, and headquarters) was 310 million yen, while expenditures amounted to 279 million yen.

### **A Mission to Servicemen**

A unique ministry to American servicemen stationed in Japan is being carried on under the auspices of the National Christian Council. This program, operating in four areas of the country, seeks to bring Japanese Christians and American military personnel together under the banner of Christ, the common Lord. In the United States, the Cooperative Committee on Ministry to Service Personnel in the Far East (representing more than 30 American denominations) has recruited three missionaries for this task and provides financial support. The Reverend Donald F. Sears is program coordinator for Japan.

In Fuchu and Tachikawa five Japanese pastors give part of their time to this ministry. One minister has taken a group of singers from Tachikawa Air Base who specialize in Negro spirituals to a number of churches in the area. He has also arranged ping-pong tournaments and judo matches between American airmen and Japanese boys. Another pastor and his congregation maintain contact with women's groups at military chapels in the Fuchu area. This leader organizes monthly tours for the Americans, and has arranged for leading members of his community to meet socially with American officers and their families.

In Kobe, the Reverend and Mrs. W. C. McLauchlin minister to transient personnel of the United States Navy. The sailors are invited to Kobe Union Church for fellowship meetings that include movies of America, singing, preaching, common prayer, and games. Navy men have been entertained in the homes of members of the church. The McLauchlins have directed the boys to reliable shopping areas and decent liberty spots, and have been instrumental in precipitating real works of repentance among non-Christian servicemen.

In front of Johnson Air Base, Musashi-machi, Saitama Prefecture, stands the only Christian Fellowship Center building, as such, operated by the National Christian Council. There Mrs. Clara P. Otis, an American Methodist, joins with the Reverend and Mrs. Donald F. Sears, Presbyterian, U. S. A., and Mr. Sunao Tokobiki in offering activities of fellowship in Christ to airmen and their Japanese neighbors. A supervisory committee of three local U. S. Air Force chaplains and three Japanese pastors meets regularly with the staff to direct the work of the Center.

The Johnson Air Base Center provides opportunities for service both to airmen and to Japanese church members. Last summer a number of G.I.'s helped with painting projects at two Japanese churches. Now servicemen have planted a crop of wheat to harvest for the needy. Several are teaching English

Bible classes at the Center. One airman, recently converted to Christianity, has written six skits depicting Biblical events and aspects of the Christian life, and has volunteered to present these skits in connection with worship programs. Japanese Christians have entertained servicemen in their homes and in their churches. Last summer a group of G. I.'s and Japanese young people—twelve in all—climbed Mount Fuji and held a Christian worship service together at the top of the mountain.

There is, of course, the danger that such fellowship, if it becomes ingrown, may separate Christians from creative participation in the life of the wider community. The leaders, however, assert that the Center represents one of the few off-base activities strong enough to attract men away from the immorality of bars, brothels, and black-market vice, and into the wholeness of the life in Christ. Plans are now underway to expand the National Council's effort by setting up a new Center in the downtown area of Yokohama.

### **An Evangelist from Great Britain**

The Reverend Donald Soper, leading Methodist churchman from London, visited Japan from October 4 through October 30, 1957, speaking under the auspices of the centenary evangelism program of the National Christian Council.

The British evangelist, famous for his open air preaching in such places as Hyde Park, London, emphasized the implications of the Gospel for our total life within this world. His messages dealt with the relation of Christian faith to world peace, human understanding, reconciliation, and social service. In his discussions with Japanese pastors, Dr. Soper expressed criticism of an evangelistic approach that limits itself to gathering prospective converts within the walls of a church for Christian instruction. The evangelist, he insisted, must go into the streets and into the factories where people are and speak in terms that are meaningful and compelling to the mind of secular man. The churchly language of traditional Christianity, he pointed out, is largely unintelligible to most people in modern society.

More than twenty thousand persons in a total of forty-six meetings heard the London evangelist during his brief stay here. Fifteen cities heard his message. The gatherings ranged from groups of students in Christian schools to industrial workers in their union halls. One of the extraordinary features of many of these meetings was a question and answer period. Wide participation, with a variety of queries running the gamut from current social problems, including the hydrogen bomb issue, to Biblical theology, aroused a great deal



of interest in this technique. Dr. Soper seemed to relish the fine response, and showed great skill in his handling of the questions.

In a farewell meeting with church leaders in Tokyo, Dr. Soper suggested that Japanese Christianity might well profit from a careful study of the United Church of South India. Concretely, he advocated an episcopal form of government for Japanese churches. He sensed the need in Japan for richer forms of worship and for a deeper sacramental life. He urged that Japanese Christians draw upon the liturgical resources not only of Western Christendom, but also upon those of the ancient churches of Russia and of the Middle East.

### **Japan at Ghana**

Japan's representative at the recent assembly of the International Missionary Council in Ghana, West Africa, was the Reverend Kaname Tsukahara, Affairs Department Secretary of the National Christian Council. The Assembly met at Accra, capital of the new state of Ghana, from December 28 until January 8.

In line with the conference theme, "The Christian Mission at This Hour," Mr. Tsukahara took with him, in response to a questionnaire received from the International Missionary Council, a statement of the findings of the National Christian Council. These findings tell of recent events in Japan which illustrate the meaning of the Christian mission in our day. They indicate some of the questions that arise in Japan in the shaping of missionary strategy, and conclude with the following statement on mission and unity:

"From the standpoint of Christianity, Japan is still a pagan nation. Its people in general do not have any real understanding of the Christian religion, and the multiplicity of its denominations and sects perplexes them. In such an environment there is particular need for an ecumenical movement.

"However, under such circumstances the ecumenical approach should not be taken to mean merely a cooperative movement. Our real desire is for the kind of ecumenical movement which takes for its premise and goal the reuniting of the Church.

"The National Christian Council of Japan desires that the International Missionary Council and the World Council of Churches become one body, and thus exercise a powerful function in the uniting of the Church and in its mission."

### **Japan into "all the World"**

A number of Japanese Christian denominations are now responding to the divine command, "Go into all the world and preach the Gospel." Among those

sending pastors and establishing churches in Japanese communities overseas are the United Church of Christ, the Japan Episcopal Church, the Spirit of Jesus Church, and the Japan Baptist Convention.

The United Church has an Overseas Missions Committee that designates pastors and other leaders for work in Okinawa, Canada, and Latin America, in response to requests that come from overseas. Christian literature is now being sent to Japanese immigrants in Paraguay.

The concern of the Japan Episcopal Church centers in Okinawa. Although the churches of Okinawa are under the jurisdiction of the American Diocese of Hawaii, they are visited each year by a bishop from Japan. Ministerial candidates from Okinawa are trained in this country. Japanese Episcopalians have budgeted Yen 300,000 to assist in the training of Church School teachers and in the distribution of Christian literature throughout Okinawa.

In and around Sao Paulo, Brazil, the Anglican Communion is represented by seven pastors, ten organized churches, and seven preaching stations that serve the Japanese community in that area.

The Spirit of Jesus Church has been active for five years in Okinawa. They have established fourteen churches on the island, with a total membership of about 7,000. They are sending two women evangelists to the Japanese community in Vancouver, Canada, and have plans to start work in Brazil as well.

Representatives of the Japan Baptist conventions are also at work on the island of Okinawa.

**You will want to read the next issue of The Japan  
Christian Quarterly on JAPAN'S RELIGIONS**

This issue will deal with the post-war developments in the religious situation in Japan and the Christian confrontation of other faiths. Your contribution will be welcomed. All manuscripts should be in the hands of the Editor *not later* than February 25.

Publication Date: APRIL 10, 1958

# The Religious World

## —Some Random Notes—

Compiled by *WILLIAM P. WOODARD*

### THE GRAND SHRINE OF ISE

Efforts on the part of a persistent group of Shinto leaders to restore the prewar position of the Emperor and to secure a special status for some, if not all, Shinto shrines takes many forms. One that comes to our attention during the period under review was a proposal that Ise Shrine, which is sacred to the Sun Goddess, Amaterasu Omikami, the alleged ancestress of the Imperial Family, be given special consideration in law.

At present Ise Shrine is a private religious organization. Its only legal status is that of a religious juridical person, which is what practically all of the shrines, temples, and churches throughout the country are. Consequently, although the shrine has a special relationship with the Imperial Family and is custodian of the sacred mirror, one of the three objects of the Imperial Regalia, when the ceremonies connected with the rebuilding of the shrine took place in 1953, they were conducted as a mere private affair. Shrine officials as well as many other shrine leaders believe that a special law should be enacted which would be applicable only to the Grand Shrine of Ise.

Perhaps the point of greatest concern is financial. The cost of the rebuilding in 1953 was approximately 700 million yen, according to the English Mainichi (November 17, 1957). This amount was collected from individuals and institutions throughout the country as voluntary gifts by prefectural committees, which in many cases were headed by the local governor. But the timbers for the rebuilding had already been provided by the Government before Japan's surrender in August 1945, and most of them had been shipped to the shrine. The 700 million yen, then merely provided for the processing, other necessary materials, and the ceremonial functions. The next rebuilding, which normally is due in 1973, is expected to cost some 2,000 million yen, a sum which the present annual reserve item of 10 million yen—two hundred million in twenty years—will not begin to touch. If the rebuilding takes place on schedule 1,800 million yen will have to be raised by voluntary public subscriptions: a prospect which, to say the least, is staggering.

It is not strange, then, that the Shrine authorities should be looking for some way to secure government assistance. Late in November last year, seventeen persons, including the chief priest and representatives of the worshippers of the shrine, called on the Prime Minister, the head of the Imperial Household Agency, and the Minister of Education, to present a petition requesting a re-examination of the present method of treating



the Shrine. (Readers who may be inclined to be cynical regarding use of the word "voluntary" are reminded that not infrequently funds for Christian causes and institutions, which are raised from the community at large or even the nation by non-Christians, usually employ much the same methods as was used in the case of the Ise Shrine.)

## YASUKUNI SHRINE

From a different area a movement has emerged to give Yasukuni Shrine also special status. Here again, as in the case of Ise Shrine, Yasukuni Shrine is now a private religious institution. But members the bereaved families, who constitute the core of the Shrine worshippers, are endeavoring to secure financial and other assistance from the Government and have it made a semi-official, if not official, institution. In January 1957 five thousand persons were reported to have met in Tokyo and demanded state support. However, proposals advanced by the two major political parties to give the Shrine special status were unacceptable to the shrine authorities and no progress was made during the year.

In addition to this move a proposal was made in the late fall to enshrine the "war criminals," including General Hideki Tojo. According to the Asahi Evening News (Dec. 17, 1957), the Shrine authorities have not yet decided whether or not to accept this suggestion by the White Crysanthemum Association (*Shiragiku Kai*), an organization of the families made of war criminals. Historically, enshrinement has been limited to persons—not necessarily but principally military personnel—who lost their lives in battle zones or as a result of wounds inflicted in battle. This was decided before the days of air warfare. The notion that the entire nation might some day become a battle zone apparently never existed. In recent years, however, there has been considerable effort made to have the names of many others listed among the enshrined.

On April 23, 1957 Their Majesties, the Emperor and Empress, worshipped at the Shrine in connection with the spring festival. At the autumn festival (Oct. 19, 1957) the Emperor sent the court ritualist, Konosa Shimizudani, as his proxy. Newspaper reports that some "268,442 war dead were newly enshrined" in the fall is technically incorrect. There has been no mass enshrinement (*goshisa*) at Yasukuni since immediately after the surrender. At that time all persons who died prior to September 2, 1945, the date of the formal surrender, were enshrined symbolically. At subsequent festivals new records of those who died have been added to those already in the inner sanctuary, but the actual enshrinement ceremony was not observed.

\* \* \* \*

## ANTI-PROSTITUTION

Many leaders of social reform are religious persons. A large number of them are either professing Christians or persons with a background of Christian-sponsored education. Nevertheless, regardless of how prevalent corruption becomes, the religious world never appears to become aroused.

When matters of government are concerned this may not be too surprising but, when it is a question such as public prostitution, it does not seem unreasonable to expect some

concerted effort on the part of the religious forces to strengthen the hand of government procurators. Yet, in spite of the existence of a major scandal during the last quarter of 1957 there was little or no evidence of anything but apathy in either the headquarters of the Religion League and its constituent members or in denominational headquarters.

The point at issue has been, as reported by the Asahi Evening News (Oct. 19, 1957), bribery and attempted bribery of members of the National Parliament, the Diet, to prevent passage of the Anti-prostitution Bill when it was presented at the 22nd Diet in 1955, to hold up enforcement after the bill became law, "to get the government to pay compensation to brothel operators for having to close their establishments, and to obtain special loans to help them switch to other lines of business."

The 15,000 brothel owners of the country, organized as the National Venereal Disease Prevention Society, is reported to have collected tens of millions of yen for what is called the Emergency Measures Fund in order to carry on their campaign. But the size of this organization and the funds it is able to raise does not begin to represent the political and social power of the brothel owners. As the year 1957 ended all the politicians and others indicted for alleged corruption were released and the indications were that the money needed to enforce the Anti-prostitution Law would not be forthcoming in the new budget.

### SOKA GAKKAI

The *Soka Gakkai*, an association of believers of the Nichiren Shu Sect, has been in the news in recent years because of the fanaticism of its followers and the extreme pressure which they exert in attempting to force conversions to their organization. Particularly disturbing in recent months has been the activity of the sect among labor unionists in the coal mines of Hokkaido and Kyushu. Strangely enough, management, union leaders and Buddhists alike are disturbed. At a Buddhist conference held last summer the activities of this organization came up for special study.

Much of the comment was in the nature of self-criticism because, while Buddhism in general has had very little influence on labor, the *Soka Gakkai's* influence has been very great. As one leader remarked, "The *Soka Gakkai* wins favor with the sick, the maimed and those in difficulty because they help each other." "Having no yearly festivals, no fellowship with their neighbors, and no memorial services for the dead," he added, they need not spend money on these things." "Present-day Buddhist priests," he concluded, "are only funeral directors; they should be more active and do worthwhile work like the *Soka Gakkai*." Incidentally, although this movement is of Nichiren derivation, it is virulently opposed to the other Nichiren sects because of what it considers their heretical attitudes.

Not only Buddhists but labor leaders are studying this movement. The policy statement formulated at the annual congress of the Japan Federation of Miners Unions last May included an article entitled "New Religious Organization" which affirmed that some action must be taken to prevent new religions from disrupting the unity of the workers. The activities of the *Soka Gakkai* in this and other fields will be dealt with in more detail

in the next issue.

Buddhist chronology has never been standardized so the observance of the 2,500th anniversary of the death of the Buddha has extended over a considerable period of years. In May 1957 Professor Shobun Kubota of Rissho University went to Cambodia and Abbot Kosho Otani of the Nishi Honganji Sect with three others to Thailand as representatives of Japanese Buddhists, while two priests were sent to these countries as personal representatives of the Prime Minister.

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In October a group of fourteen Buddhists under the leadership of Bishop Rosen Takashima visited China as guests of the Communist government.

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The Cultural Interchange Institute for Buddhists has established two centers during 1957. One is located in the Tsukiji Honganji Temple in Tokyo and the other in Chionin Temple in Kyoto. Both Centers have libraries.

A New Religious Young Men's Association has been organized under the sponsorship of the Union of New Religious Organizations in Japan for young members in the Kanto area. New religions currently represented in this association are the Myochi Kai, Shinshin Kai, Shin'nyo-en, Sekai Kyusei-kyo, PL Kyodan and Rissho Kosei Kai.

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On December 3, 1957 The Asahi Evening News published the following announcement:

"Because the use of X'mas to denote Christmas is not favored by some of our readers, this paper will hereafter spell out Christmas in the news stories and headlines. However, as there does not appear to be anything derogatory in the word X'mas, this interdiction will not be applied to advertisements."

This decision was reached after an extended discussion pro and con in the Letters to the Editor column.

## LITTLE ROCK

One of the positive by-products of the unfortunate calamity at Little Rock, Arkansas, USA was the momentary self-reflection which it aroused in some quarters here regarding the *Eta*, Japan's own outcasts. It is not to be imagined that much change in the lives of these unfortunate people will develop out of the passing interest which was aroused. This is highly unlikely. The roots of prejudice are far too deep to be greatly effected by such superficial attention. But it is significant that the self-reflection came from the Japanese themselves, not from foreign centers, and that this interest penetrated the vernacular press. In most cases the foreigner, whose sole source of information on Japan is the English press, is totally unaware that what appears to be a major issue in the English press never reaches the vernacular press at all. In this case, however, the issue was taken up, to a limited extent at least in the Japanese language press.

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(Beginning with the April issue *The Religious World* will be a regular feature of the *Japan Christian Quarterly*. The decision to inaugurate this came too late for the preparation of more than random notes for this issue. The Editor.)



## The Bookshelf

Compiled by JOHN HESSELINK

**RELIGION AND THE CHRISTIAN FAITH**, by Hendrik Kraemer. London: Lutterworth Press, 1956. 461. pp., 45s. (Philadelphia; Westminster Press, 1957. \$6.00).

This work breaks a twenty year literary silence since the appearance of *The Christian Message in a non-Christian World*, which exploded something of a bombshell in mission thinking. The phrasing of the new title is non-essential. It is more important to know that the book compresses two decades of missionary debate.

In a land where one would most expect a Barthian theology of mission to flourish, one might ponder why the name of Kraemer is so little known. He himself would be the last to claim that this ranks as a theology of mission or that it bears the "ism" of the eminent Swiss theologian. Kraemer's earlier book is a treatment of the history and doctrines of the various world faiths. The present work is really four books in one, each designed to substantiate his basic proposition: that we cannot find in the "essence of religion" some point of contact or continuity which will serve as a bridgehead to proclaim the Gospel and implant the church. That can happen only from a serious return to biblical realism.

### 1

The first part deals with the science of religion which is Kraemer's own chosen field of specialty. This science is an indispensable tool for uncovering the universal human religious consciousness. Kraemer would far rather sit in the secular gate of an honest scientist than dwell in the tents of the professional religionists. Nevertheless, all scientists seem reduced to extracting a religious ideal from all religions which on closer examination invariably turns out to be prejudice of the scientist's own personal philosophy of religion. The Christian makes a bolder claim to scientific honesty by a forthright confession of his point of departure, a faith in Jesus Christ.

### 2

The second section is a review of various philosophies and theologies of religion. Kraemer is a layman with more than a layman's command of theology. During the first 150 years of the Church's history, Christianity was ignored by pagan intellectuals. Celsus became its first critic; Justin Martyr, its first apologist. He capitulated to a basic Greek device (*logos spermatikos*), claiming Christ as the fulfillment of all that was good in the pagan world. Pagan philosophy becomes a *praeparatio evangelica*, a preparation for the

message. The task of the Christian apologist is to construct a Christian philosophy of religion to demonstrate this on the pagan's own terms. Tertullian remained the notable exception to this approach.

The Reformers fought a frontal attack on this approach. Their theology of religion laid a dialectical ax at the root of religion itself. But post-reformation scholastics soon lapsed into the old mode of apologetics. Brunner and Barth revived the task of constructing a genuine theology of religion. Barth roared that God's revelation annuls religion. Religion is unbelief, the affair of godless men! Religion is self-justification. Revelation unmakes all this. Alas, Barth's passionate consistency becomes overdone and undialectical (the unforgivable sin!). The incessant heaping of argument upon argument forgets that theology is itself human and loses the tone of the Gospels.

Much more might be said under this section. Upwards of 300 proper names appear in the index, and all but St. Paul, Calvin and Hamann (a little known contemporary of Kant) escape the dialectical pommeling of our good Dutch uncle.

## 3

The third section reveals yet another dimension in the mastery of this versatile scholar. It is an appeal to the highest court of all, the Scriptures themselves. These hundred pages are an intensely compact theology of culture with a biblical deliniation of the key concepts: community and knowledge. He traces man's God-given mandate to civilization; knowledge as a union of "to know and to know"; to know, as the most intimate relation between man and woman; idolatry as fornication; the Johannine *logos* as the personification of O. T. wisdom, not Greek philosophy; and finally God's activity in the natural law of the Gentiles, an exegesis of Romans 1 and 2.

## 4

The fourth major section return to the dialogue of the Christian Gospel with the non-Christian faiths. No little attention is given to the role of the missionary in this encounter. Kraemer now unbends from his earlier insistence that there is absolutely no point of contact. Theologically, that still remains true. But we are committed with a passion to communicate, to penetrate to the world and proclaim the good news in a language the world understands. Kraemer is prepared to grope for those roots in religious man... not elements in a religious system, but the searching inquirer, obedient to a religious consciousness which is the genuine faith response to the prompting of Almighty God.

The Christian must say both a "yes" and a "no" to the world. He must say both "yes" and "no" to the church also; for it is at once the historical loci of the activity of the Holy Spirit and yet the stage of the Devil's most vicious temptations. For the missionary a positive approach is nonetheless an indirect approach. That in itself is both biblical and Eastern. The indigenious, autonomous life of the fellowship of the church is the chief witness. It is the ministry of the laity in their life in the world.

There is also a direct answer we are called to give. But this only supplements the



indirect; this by the apologist who hammers out a theology and the teacher in the seminary and lay training center. The chief effect of this direct approach within an Asian revolution, is simply to strengthen the minority church and to steep it further in the biblical Word.

—Louis Grier

**The Gospel and the Religions, by Walter Freytag. London: SCM Press, 1957, 47 pp., 3 s. (40¢).**

This is a brief (47 page) study pamphlet, published in English as one of the International Missionary Council Research Pamphlets, but written originally in German as a study document for university students. It is an attempt by a renowned and highly respected German Lutheran professor of missions to show in non-technical language the inadequacy of many commonly used formulations for expressing the relationship between the Christian faith and the non-Christian religions, and to restate that relationship in equally non-technical, but more adequately Biblical terms. It can serve as a brief, stimulating refresher course for all of us who must from time explain to inquiring students, or to others without particular theological training, just how Christians regard their faith in relation to the non-Christian religions of the world. We will not all agree with all of Professor Freytag's critical analysis, nor will all be fully satisfied that his own formulations represent the full "Biblical answer," but most of us will be helped in organizing the possible kinds of answers we can give, and in remembering that in the last analysis our claim as Christians is simply that the Christian faith is uniquely, incomparably true.

Professor Freytag cautions as vigorously against arguments which show Christianity as a superior religion as against as against those which try to show that all religions are essentially the same. "These arguments," he points out, "cannot really explain why it costs the not non-Christian so much to become a Christian." Our Christian faith is that the One Holy Eternal God was in fact "in Christ reconciling the world unto Himself." This faith is not true because when compared with other religions it is seen to be better. It is true because it is true.

Everyone is aware today of the danger for the Church in allowing men living in Oriental cultures to honor Christianity as the fountainhead of Western culture. More subtle are the dangers inherent in allowing men to honor Christianity as the last great religion in an ascending chain of religious development, or as the fulfillment of the religious yearnings nurtured by the non-Christian religions, or as a perfect faith above even the imperfect expression of itself to be found in the Church. Yet all of these views miss the essence of Christianity, its genuine authority, as surely as the view which honors Western culture, *therefore* honors Jesus Christ. People need not only to believe the truth, but to believe it for the right reason. In a world where national feeling is still the *sine qua non* for much human progress, we still must be able to answer accurately why men whose national cultures are traditionally non-Christian should come to Christ. In a world becoming culturally more and more unitive, and in which not only the spirit of rational tolerance of all religion, but also the sophisticated religious inclusiveness of Hinduism are present



as reasoned proposals for religious peace in One World, what exactly is Christianity's claim? If in witnessing to Christ we misplace our claim on men's hearts, we endanger everything we may accomplish. *The Gospel and the Religions* should serve to re-alert us to some of the pitfalls along the way.

—David Hoh

## BOOK NOTES

The following books are among those received from the Charles E. Tuttle Company in Tokyo. They can be purchased through Maruzen or from the Kyo Bun Kwan in Tokyo. These books may also be obtained in the U.S. by writing directly to the Charles E. Tuttle Co., Rutland, Vermont.

**Zen Flesh, Zen Bones (A Collection of Zen and Pre-Zen Writings), compiled by Paul Reys. 211 pp., yen 800.**

This volume is uniquely and colorfully bound. The stories, teachings, and maxims which make up the book are equally unique and colorful. This is actually four books in one: 101 Zen stories which recount experiences of Chinese and Japanese Zen teachers of a period of more than five centuries; "The Gateless Gate," a collection of problems that Zen teachers use in guiding their students toward "release;" "Ten Bulls," a translation from the Chinese of a twelfth-century commentary upon the stages leading to enlightenment; "Centering," a transcription of ancient Sanskrit manuscripts that present an ancient teaching that may be the roots of Zen. The reader may well ask, 'What is Zen?' According to the blurb, the question can never be answered, "because in answering Zen would cease to exist. And Zen *does* exist, triumphantly and under many names, wherever man looks for a way of life, for a religion, for an aesthetic- as this book makes abundantly clear."

**The Japanese Woman, a Pictorial, edited and published by the Japan Travel Bureau. 116 pp., yen 540.**

On the back cover of this book is a quotation of Hearn's which expresses well the spirit which perhaps motivated the publishing of this volume: "For it has well been said that the wonderful aesthetic products of Japan are not its ivories, nor its bronzes, nor its swords, nor any of its marvels in metal or lacquer- but its women." After two short introductory essays- one written from the viewpoint of a Japanese woman, the other from the viewpoint of a Western man, which bring out the stage of transition in which the modern Japanese woman is involved, there follows practically nothing but large photographs which attempt to illustrate the point. The pictures are all excellent, and some of them are in color. However, despite, the fact that a complaint is voiced about the fact that the *geisha* still seems to represent the typical Western picture of a Japanese woman, the first 12 pages of pictures are all *geisha*! This lack of balance, not confined to this sphere alone, somewhat reduces the value of this work, but on the whole, the pictures capture quite well the spirit of that rare creature, impossible to describe- the Japanese woman.



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